

AN  
EXAMINATION  
OF THOSE PLAUSI-

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most to commend the Romish  
Church, and to preiudice  
the Reformed.

DISCOVERING THEM

• to be but meere shifts, purposely in-  
vented, to hinder an exact triall of do-  
ctrine by the Scriptures.

BY

MR IOHN CAMERON.

Englisht out of French.



OXFORD,

Printed by Iohn Lichfield and William Turner, for  
Edward Forrest. Ann. Dom. 1626.

*an excellent  
piece*

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## To the Reader.


 Ourteous Reader: for preventing mistakes, giue me leaue to aduertise thee, that in many passages of this book beside the running title, I haue vsed the word Preiudice in a sense, not very vsuall in English, make it answere to the French word Preiuge, which my Author vseth, not for an ill preconceit, as wee commonly take it, but for such a plausible appearance, as before due examination, may bee a probable ground for any preconceit of a thing, either good or bad. So Antiquitie is a Preiudice for the Papists, and against vs, because that before a iudicious examination, it is a probable ground for common braines to conceiue well of their Religion, and to mistrust ours. Secondly, I haue not beene so superstitious in expressing my Authors words, as I haue obserued some translators

tors to be: I haue not construed, but translated,  
keeping( as neere as I could )an euen course be-  
tween a Pedant & a Paraphrast: For when the  
Originall is not to be learned by the Translation,  
I think it not only lawfull, but also conuenient to  
make vse of that liberty. The neglect of it, I take  
to be the reason, why commonly Translations  
are thought to tast flat in respect of the Ori-  
ginall. I shall not wonder if some slips haue  
escaped mee, seeing a man may be as ab-  
surdly ouerseene by too much animaduersion, as by  
none, and (which is the misery of the most circum-  
spect diligence ) a man may dote as much by ga-  
zing through a thing, as by staring beside it: yet  
I hope there are none so grosse as that they may a-  
buse either my Author, or his Reader.

Farwell.





AN  
EXAMINATION  
of the Prejudices of those of the Ro-  
mish Church, against those of the Re-  
formed Religion.

CHAP. I.

*That passion blindeth the iudgement of man,  
and hindreth it from assenting  
to the Truth.*



It's a matter worthy asto-  
nishment, that not onely  
vulgar braines, but even  
the most eminent wits,  
should suffer themselves  
to be so easily wonne, by  
the out-sides of lies, to  
beare armes against the  
truth. Albeit the spirit of  
man, the more excellent a temper it is of, the more na-  
turall, and eager an appetite it hath after the know-  
ledge of the truth: by the same instinct loathing ig-  
norance, and especially disdaining to be cheated. So  
A that

that even the most artificiall flatterers, instead of humoring it, would offend it, if it once conceiued it selfe to be but flattered: as on the contrary, if it once compleatly apprehended the truth, it would stoope to it, how harsh and bitter soever it were. So hard is it but that the compleat representation, the *inside* of a lye will offend vs, and that of the truth affect vs.

But the cause of our mischiefe is the perversenesse of our passions, which oftentimes so over-heat, and distemper the heart, that out of it, as it were exhaling thick, and black vapours vpon the vnderstanding they either disturb our iudgements, or altogether dull our apprehensions. Neither deale they so well with vs as those piercing smoakes, which bereauing man of his bodily sight, yet leaue him still this vncomfortable priuiledge, that as he seeth nothing, so he cannot bee gull'd by any lying apparitions. Whereas when a heart chafed with passion, hath dimmed, yea extinguished the light of the vnderstanding, yet that takes not from it a presumptuous conceit of its owne cleere sight, and reall comprehension of the truth. Whence it commeth to passe, that man compassed about with thick darknesse, confidently dreameth that he walketh in the Sunne shine, and is strongly conceited that he hath then fast hold of the truth, when he huggeth an absurd, ridiculous fable. This corruption is almost vniuersall, and like to a generall distemper of all the humours in the body, it's dispersed into all the passages of mans life. In a word, it's the Epidemicall disease of our soules which maketh vs easily induced to beleue all that for true which we desire should be so, as being  
more



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sutable to our dispositions, and convenient for the accomplishment, and execution of our desires, and designs. Vpon this we invent vnto our selues probabilities, and readily entertaine such as are presented vnto vs, to make vs belecue that matters are so as passion willeth vs to conceiue them: as on the contrary that which we desire should be false, as thwarting our aymes, crossing and encumbering our enterprises by the like naturall flattery of our selues,, we perswade our selues that it is false indeed, or suffer our selues to be easily so perswaded by another.

The first veine of this corruption may be espied even in the infancy of man. Children are cheered, and delighted, if one tell them that the tale which pleaseth them is true, and they willingly belecue it how strange, and fabulous soever it otherwise seeme vnto them: cōtrariwise they are vexed and discouraged, if one plainly tell thē that it was fained only for pleasure; it will be a hard matter to stick this impression into them. So naturally familiar is the power which passion hath, to darken, and blindfold the vnderstanding.

After the same manner whosoever loueth with a fit of passion, he will descry many shewes of arguments to encourage his affection, in the discourse of him who extolleth that vpon which he doteth. And as he desireth that that which he loueth should bee praiseworthy, beholding it through this clowd, he vieweth it in a shape and colour farre different from the naturall. Parents oft-times curb'd by civility from an outward expression of their indiscreet affection, yet in themselves giue the lye to those who freely tell them

the truth of their children: for it being a iust cause of extreame griefe vnto vs to be the parents of vntoward children, so is it hardly beleeued by vs, so long as there remaineth any probability of the better contrary. He who is desirous to enter into a law-suit will conceiue a pretious esteeme of weake, and frivolous counsell, which perswadeth him that his cause is good: contrariwise he will disesteeme, and bee much displeased with the solidereasons of a sage Counseller, who out of the goodnesse both of his conscience, and skill, certifieth him of the weaknesse of his cause, and disswadeth him from entring into law. All this proceedeth from this passion which entangleth his vnderstanding, and hindreth it from a steedy view of those cozening semblances, from an impartiall examination of them, and from comparing of them with the truth. Even so some one sick of an ignominious disease, against all other Physitians he will willingly approue of him who shall iudge him to be sicke indeed, but of an honest disease. Imprinting according to his desire this false conceit into his minde, vnder the superscription of truth: for so a lye is never approued of, but masked with the looks of its opposite. Yea our owne passions varnish it over, or at least hinder vs from tearing of its vaile, for feare least we beholding it with a narrow eye, stripped of the borrowed face of truth, should be affrighted by its vglinesse.

## CHAP. II.



## CHAP. II.

*That this imperfection of iudgement, proceeding  
from passion, is discovered principally in  
the cause of Religion.*

**I**T may be that in the civill part of mans life where (if the worst come to the worst) it toucheth but the temporall good: this affected winking of the vnderstanding is not altogether hurtfull. But in Religion it fareth otherwise, the danger here is dreadful, and the losse beyond recovery: when all here is embarked, and carried away, the body & the soule, not to be no more, which would be at least a forlorne kinde of happinesse, but to be everlastingly miserable, which is the wofull complement of all unhappinesse.

And yet for all that this mischievous quality hath so encroached vpon our nature, and insinuated it selfe into such good footing, that it's never more domineering, and peremptory, then when the question is concerning Religion, the salvation of the soule, and the worship which God requireth of vs. <sup>a</sup> The poore Indians so long as they are shewed braue ensigne, or curious picture (because the imbroderie, and painting ravish the sense, and man is naturally idolatrous) runne to them like birds to the fowlers crye, even to adore them, as if they enshrined some Deity. But otherwise, let one tell them of their errours, of the errours of their fore-fathers, they will demand ( <sup>b</sup> as did the Prince of <sup>c</sup> Cosm. descrip.

<sup>a</sup> Vid. epist. de  
progress. Rel.  
Christian. ap.  
Indos.

<sup>b</sup> Munster in  
Cosm. descrip.

*Frisland*) what is become of their progenitors, and friends, formerly dead in their errors? And if one answered them, that they are in hell, they will reply, that they will goe thither also, secretly giuing vs to vnderstand, that there is no likelyhood they should be there, The loue which they beare towards them maketh them mistake this sad truth for a lye, because it implieth the condemnation of those whom nature, or acquaintance hath most indeared to them.

If by reasons so sensible, that meere sense might comprehend them, it be strongly endeauored to make the folly of the *Turkish Religion* visible vnto a *Turke*, all this while the *Sunne* is but shewed to a beetle, the *Turke* sees not a whit: not as if *that* had impaired his senses, but it being an irksome businesse to acknowledge the horrid absurdities of his superstition, his passions grow furious, & either besot his vnderstanding, or divert it from a discontenting speculation of such a truth, which being assented to, would force him to pronounce sentence of condemnation vpon his country-men, his *Sultan*, his friends, and kindred. This is so torturing a griefe vnto him, that nature will not suffer him to beleeue it, and so it remaineth as incredible vnto him, as it is vnpleasant, vnlesse God worke aboue nature.

Let vs accuse the obstinate Iewes of blasphemy, by testimonies of Scripture, wee shall stop their mouths, we shall convince them, but yet for all that not convert them. <sup>c</sup> An inconsiderate zeale without knowledge (as the Apostle hath obserued it) <sup>d</sup> a superstitious reverence of the traditions of their fathers,

<sup>c</sup> Rom. 14.2.

<sup>d</sup> Gal. 1.14.



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<sup>e</sup> a sottish doting vpon their owne righteousnesse, <sup>f</sup> a desire of the restauration of their state, of their re-  
 stablishment in the land of promise; <sup>g</sup> overspread their  
 eyes, as it were, with a vaile, so that they cannot be-  
 hold the glory of God in the face of Christ; <sup>h</sup> who  
 nullifieth their traditions; teareth from them the false  
 covert of righteousnesse; <sup>k</sup> who confoundeth their  
 hope of an earthly kingdome, and prosperity; <sup>l</sup> who  
 frustrateth their expectation of a King, a Messias tri-  
 umphing in secular pompe: <sup>m</sup> who bindeth them to  
 the taking vp of his Crosse, <sup>n</sup> presenting himsele to  
 them crucified, <sup>o</sup> and in his Crosse the shame, & hor-  
 rour of the rebellion of their Ancestors.

<sup>e</sup> Rom. 10. 3.  
<sup>f</sup> Ioh. 6. 15.  
<sup>g</sup> Aet. 1. 6.  
<sup>h</sup> 2. Cor. 3. 16.  
<sup>i</sup> Mar. 15. 36.  
<sup>j</sup> Marc. 7. 8. 9.  
<sup>k</sup> & 13.  
<sup>l</sup> Luc. 18. 9. 8.  
<sup>m</sup> Ioh. 6. 15.  
<sup>n</sup> Aet. 1. 7.  
<sup>o</sup> Ioh. 18. 36.  
<sup>p</sup> Mar. 11. 29.  
<sup>q</sup> 1. Cor. 1. 23.  
<sup>r</sup> Aet. 2. 23.

All this is thus, and more harsh to the naturall ap-  
 prehension of the Jew: and therefore hee is no lesse  
 blockish, and backward to beleue it. In as much as he  
 considereth not, neither alloweth the true, & full poise  
 to those meanes whereby this truth should be proued  
 vnto him. It is then from his passion that this his P af-  
 fected, voluntary, and in consequence malicious igno-  
 rance proceedeth.

Ioh. 9. 39. & 49.

## CHAP. III.

*That the vnderstanding troubled by the affections of  
 the heart, alwaies findeth pretences, to make it selfe  
 beleue that which it desireth should be true.*



It is not so, for all this, that this ignorance  
 wanteth colour, which giueth it at least the  
 aspect, and complexion of a true know-  
 ledge, insomuch that it deceiueth him  
 who

<sup>a</sup> 1 Cor. 1. 23.

<sup>c</sup> Videfis Apolog. Christian. contra Gentes viz: duas Apolog. Iustini differ: Tatiani Theoph. Clem. Alex. Tertul. in Apolog. Arnob. Minut. Felic. Lactan. Ioseph. cont. Appion. Cyprian. cont. Demet. Nazian. cont. Iulian.

<sup>c</sup> Minut. Fel. Arnob. lib 7. Tertul. Apolog. cap. 22.

<sup>d</sup> Arnob. lib. 1. Cyprian. contr. Demet. Maxim. Imper. in edict. Euseb. Eccles. hist. lib. 9. c. 7.

Symmach. li. 10. epist. 54. ex edit. Lect. 61. ex edit. Par.

who hath it, and oftentimes others also. <sup>a</sup> The *Paynims* puffed vp with a conceipt of their owne wisdom, esteemed the doctrines of *Christian Religion* to be meere dotages. <sup>b</sup> To this purpose they alledged all that which reason blinded with passion could furnish them with, albeit that in their *superstition* they beleevd many things much more repugnant to humane reason. They alleaged *Antiquity*, and yet all the *Pagan superstition* sprang vp long after the truth. Had we but the learned discourse of *Iosephus* against *Appion*, it is enough to instruct vs that that wisdom so much vaunted of was of late birth in comparison to that of God, to that of the Church. They alleaged also their <sup>c</sup> miracles, their prodigious wonders, their oracles, the <sup>d</sup> disasters which befell the world after the publication of Christianity: as if it had not beene confirmed by many, and most admirable miracles against the contemners of it: as if it had not bin promised, & spokē of long before by oracles far exceeding theirs in clearnesse, *antiquity*, and *truth*: as if whilst the *Pagan superstition* flourished the world had not smarted vnder the same evils, which it felt since the preaching of the Gospell, or as if it had felt more tolerable plagues. And as if this multiplication of evils were not rather to be attributed to the contempt of so excellent a grace, to the butchery, and martyring of so many poore soules guilty of nothing but *Christianity*, blamelesse in all other respects, living not so much like men, as *Angels*.

If you please but to read the relation of *Symmachus* to the Emperours *Theodosius*, *Valentinian*, and *Arcadius*



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*Cadius* apologizing for Paganisme, you shal find there were never grosser vntruthes invented, nor yet more like vnto truth: that nothing could be spoken with more impiety, or more plausibility, the author being as eloquent, as he was irreligious.

These poore Paynims little thought they maintained a bad cause; their affection to it made them mistake it for good. <sup>e</sup> They excused that in Paganisme, which in Christianity they esteemed a folly, a crime, a sacriledge. <sup>e Tertul. Apol. cap. 49.</sup> For Paganisme they enslaved their vnderstandings, & busied them to search out reasons against reason, in it they swallowed even *Elephants*. On the contrary in the *Christian Religion* they accurately strained, and sifted every circumstance: the propension of their affections swayed them to an approofe of the Religion of their <sup>f</sup> Ancestours, forbade them to condemn so many brane spirits of ignorance, to remoue the bounds which the renowned Ancients had fixed, to tumble into the hazard of ruine, and confusion (so they imagined) their Empire, and <sup>g</sup> Common-wealth <sup>g Meen. apud Dion. lib. 52.</sup> which never receiveth such violent tosses, nor ever feelth such furious shaking-fits as when alterations in matter of Religion are stirring in it. Having vpon these considerations conceived a hatred against *Christianity*, it was easie for them afterward to invent more prejudices against it.

<sup>h</sup> The *Jewes* for the most part blindly condemned <sup>h Aet. 3. 17.</sup> *Christ*, and his doctrine. <sup>i</sup> But if any one will doe the <sup>i. Cor. 2. 6.</sup> will of my father (saith the Lord vnto them) <sup>i Ioh. 7. 17.</sup> he shall iudge of the doctrine: noting thereby, that the primary cause of their malicious ignorance was the corrup-

B

tion

\* Mark 7. 8.

Math. 15. 2.

† Ioh. 8. 33.

m Rom. 11.

n Mark. 1. 27.

o Ioh. 6. 42.

Mat. 13. 55.

Ioh. 7. 49.

p Act. 7. 51.

q Gal. 1. 14.

tion of their hearts. Yet they were not to seeke for pre-  
tences. They opposed against him <sup>h</sup> antiquity, <sup>l</sup> suc-  
cession, <sup>m</sup> the promises made vnto them, <sup>o</sup> the strange-  
nesse, and novelty of his doctrine, <sup>o</sup> the contemptible  
condition of himselfe, his disciples, and followers. But  
the cause of this euill lay deeper, inveterated even with  
in their marrow, <sup>p</sup> an invincible hardnesse of heart,  
<sup>q</sup> an obstinate resolution not to let goe their hold of  
the superstition of their forefathers.

## CHAP. III.

*That Passion in the cause of Religion produceth at  
this day the like effects, and covereth it selfe  
with the like plausible pretences.*



Without doubteth but that at this day, the same  
passions cause vs to conceiue the same pre-  
iudices against the same truths? Its a very  
harsh point to condemne our forefathers  
for *Heretickes*, this is to putrifie their memories, it see-  
meth to be an impious, and vnnaturall act towards  
them. The *Pagans* had this consideration, the *Jewes*  
had it, and haue it at this day. We who are men as  
they are, subject to the same passions with them, haue  
the very same inclination, willingly to beleue that the  
Religion of our Grandfathers, was the only holy, and  
divine Religion.

Its insupportable to nature (because tempered with  
little sweetnes) to incur the disgrace, to procure the dis-  
pleasure of parents, kindred, neighbours, countrymen,  
supe-



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superiours. These respects are able to produce in vs at least this effect, to make vs wish that the religion of those to whom nature, and the civill lawes haue obliged vs were the *true*. This desire afterward can it not stagger the iudgement: and this staggering can it not terminat it selfe in a firme resolution to hold our selues fast vnto it: and not to examine whether it be as sound as it is favourable? Because that comming to discern its imperfections, our conscience will not suffer vs to be any longer at quiet, vntill we change it for a better, even vpon condition of running into inconveniences so cumbersome, and vnwelcome vnto the sense of our nature.

So then, when the ambitious spirit of man perceiveth it selfe taken vp already on the one side, by a religion propitious to his ambition, and invited on the other side by such a one as bindeth him to renounce the honour, and embrace the infamy of the world, shall we doubt of his partiality in the choice? Is it not easie to iudge on which side he will turne the ballance? Certainly man cannot strip himselfe out of all affection of religion; in the same proportion he doth that, he unmanneth himselfe, and is at best, but a monster of nature in humane shape. Perforce then he is to make profession of some kinde of religion, the profession of irreligion being more infamous then that of a brutish, stupid sensuality. But amongst so many religions when he commeth to the choice of the *True* his affections, his particular interests accompany him to the ballance, and there sway all. The truth how soundly soever propounded, how evidently soever manifested,

how powerfully soever vrged is not able to make the counterpoise. For this cause St. Paul recommending the Gospell, and wishing the knowledge of it to King *Agrippa*, excepted his bonds: as knowing right well, what a stumbling block the bonds, and crosse of the Gospell are to Potentates.

Wee are wont to excuse at least, if not to defend a wicked person if favourable, and beneficiall vnto vs, and wee thinke the cariage of a good man to be peeuish, froward, and cruell if hee oppose our ends, & thwart our purposes. Iust so it is with our affection towards religion: if it fauoureth vs, and apply it selfe to our humours we are curious in inventing trickes to adorne it, and artificiall colours to beautifie it. If we doe already, or are like to make profession of it vpon good advantageous hire, in this case probabilities are vnto vs so many convincing, & irresistible demonstrations: the grosser and more palpable heresies in it are but petty mistakes: the horrible abuses, and enormities are but such slips as should be borne within the spirit of meeknesse. But towards the religion crosse to his affections, and which is is an enemy to his ambition man behaueth him selfe after another fashion: he stretcheth, and straineth his wits to espie some faults in it: in it a small wrinkle, a wart, a superficiall spot seemeth vnto him an hideous deformity. Oft times he will not or dares not so much as looke vpon it, for feare of being captiuated by its beauty. He willingly openeth the care to him who is a deadly enemy of it, to him who slandereth it; he stops it against them who only can represent it to him in its natue purity, never considering  
but



but in hasty, and presunctorious thoughts, the firmness of its grounds, for feare least a truth so euident, and powerfull should come to master, and tame the rebellion of his vnderstanding.

## CHAP: V:

*That to be thoroughly assured of the truth of a Religion,  
it is necessary to examine the nature of the reasons,  
vpon which it is grounded.*

**S**eing that such is the inclination of our nature, it concerneth him who desireth to bee thoroughly settled in the assurance of the truth of his Religion, narrowly to consider, whether they are bare prejudices, plausible pretences, respects meere carnall which make it pleasing vnto him, or whither the truth of it be so cleere, and euident, that the conscience remaines convinced with it, the soule satisfied, the minde resolved and content. This disquisition, this meditation will be of excellent vse in making way for the discerning in matter of Religion, of truth from error, superstition from piety, of the abuse from that which is legitimate, custome from law. For it will furnish vs with proofes, not drawne from the circumstances of the accessory, and that which is meere accidentall: but such as are grounded vpon the principall, and which result from the nature, & essence of the thing it selfe. Proofes infallible, and inforcing a necessary conclusion, whereas the other either conclude not at all, or if they doe, the most the conclusion

can doe, is to make the cause for which the proofes were produced plausible, and gracious, the contrarie suspected, and odious, being nothing else (if we esteem of them as they are) but likely-hoods of truth, prettie conjectures. Now is it not well knowne that the most plausible, and gracious causes, are not alwaies of their ranke, which being not commended but by their owne proper right, haue that for the only ground, & reason not of the favour, but of the justice they demande? And those which by reason either of the ignorance, or partiality of men are suspected, and hated, haue they not oft-times the lawes, and equity on their side? Certes the most pure, and (as I may say) the most innocent innocencie would be punishable, were it enough to make one guilty, to be thought so.

But we may proceede farther, and affirme that the suspition of falsity, is a calamitie ordinary to truth. Vnder an vncomely maske, their may be hid an admirable beauty. Should the diamond lose it's invincible solidity, or the inward fountaine of its bright, and sparkling luster if sometimes it be found so outwardly discoloured, that at the first view, it can hardly be knowne for a diamond?

In the Courts of Iustice it's ordained that accusers should bring in their inditement of the largest, that the court may be fully informed concerning the accused parties: yet this is not called condemnation, but it only presupposeth a suspition. Let then preiudices, exceptions, and pretences be imployed to the vttermost, to make a religion suspected, so that vpon them without more adoe the accusers ground not its condemnation,



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on, so that they tarrie vpon tearmes of suspicion vntill they proceede orderly to a larger enquiry, and a stricter examination, so that the question be not a while spared, nor if it be possible, the most vigorous prooffe. If a rich diamond suspected of bastardy had sence, it would call for the touchstone, and desire to be admitted to a triall. Truth also being suspected, reioiceth and presuming vpon victory, triumpheth already, if shee be put to a serious examination, and her last triall. The decree which imposeth this vpon her, is not against her, but for her, this disgraceth her not but helpeth her to the only meanes by which shee may redeeme her credit. This is that shee most earnestly desireth as being a passage, and introduction to her glory. It is her affliction to be suspected, but she maketh not that her complaint, this is not the subiect of her grievances, custom hath sweetned this vnto her, and made it tolerable. Her complaint and greife which she cannot so easily digest is that shee seeth her selfe condemned vpon surmises, her cause not being sifted to the bottome, where lieth the maine point of her defence, and where shee hath reserued all her strength. For other wise by reason of by matters in the forme of proceeding, circumstances, appearances, coniectures, she would be quite lost, & oftentimes borne downe by a lie. Is it not too well knowne that by such meanes the better causes are lost? That by such trickes bad causes almost commonly in corrupt times seeke and obtaine the victory? Excellently then to this purpose spake *Tertullian*. *Truth entreateth not to haue her cause favoured because shee wondreth not at her condition. Shee knoweth*  
*thas*

*Apolog cap. 20*

that shee is a stranger vpon earth, and that amongst strangers shee easily meeteth with enimies. But shee hath her kindred, residence, hope, and dignity in hea-  
 uē. One thing yet she affectionatly beggeth, that she may  
 not be condemned unheard. What can the lawes loose  
 here where they haue absolute authority, if she be vouch-  
 safed a hearing? Shall not their power be with more  
 credit increased, if they condemne her euen hauing  
 heard her. But if they condemne her without hearing  
 her, beside the hatred of manifest vniustice, they will  
 incurre also the suspicion of a bad conscience, in that  
 they would not heare that which hauing heard they  
 could not haue condemned.

## CHAP: VI.

*That the cause of those of the Reformed Religi-  
 on hath beene condemned in the Romish  
 Church, vpon bare preiudices, with-  
 out euer beeing thoroughly  
 examined.*

**T**hey of the Church of Rome haue incur-  
 red this suspition, in condemning the Re-  
 formed Religion without considering it,  
 and examining it to the bottome. They  
 auoid both the hearing of our sermons, and read-  
 ing of our writings: they neither reade, nor meditate  
 vpon the holy scripture. The high esteeme which  
 they haue both of the learning, and honesty of their  
 Doctors, hath preuailed thus farre with them, that  
 they



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they haue chosen them for Iudges, in a cause wherein themselves are parties. Parties accused not of a pettie fault, but of a crime, a sacriledge, an impiety in causing the revolt of Israel. If this accusation be false it were an easie and effectuall course to silence it, if they would but lay open to the publick view the weaknes, and impertinencie of the reasons. Why are they so affraid to heare it? why is it a kind of sacriledge amongst them to be busied in so serious, and so holy a meditation? Why is it made a shriving matter to haue but thought of it? Who made these ordinances? Who instituted this so wary a discipline? What was their plot in it? What benefit expect they from it? If the Pope be innocent, why made he this prohibition? Is it the part of innocency, or of guiltines to entreate, yea command that the accusation should not be heard? This manner of proceeding tendes it to iustifie himselfe, or rather to auoid, and escape iudgement? doubtlesse he doth as good as openly confesse that he is affraid of it. If wee had vsed such a subtile methode in our proceedings, wee shoulde haue afforded iust matter of presumption against our selues, that wee went not that way to worke honestly, *bona fide*, but driuen to it by an ill conscience.

It's true indeed that in their schooles, and writings they sometimes mention our accusation, but for that they ought the more to be suspected of it. For he who hindreth his accuser from being vnderstood, and taking the accusation out of his mouth, will propose it himselfe, secretly giueth vs leaue to presume, that hee disguiseth it, that he may the more easily shift it off.

It's also the common and continuall complaint of those of the Reformed Religion, that their accusation is neuer proposed but mangled, and counterfeit, that their faith is represented by its enemies, out of its naturall shape. That their Adversaries in their disputations against them, doe but quarrell with their owne fictions, and combate with puppets of their owne making. That they represent some prints, and lineaments of our doctrine, but not in their true decencie, and proportiō, like certaine looking-glasses which representing the visage mishapen, yet after a sort preserve something of the hue and complexion. So they hauing vnder taken as they say to paint our deformities yet they will not suffer any one to looke vs in the face. What may be thought of the cunning, or ingenuity of that Painter which would haue vs iudge of his picture without comparing it to the originall? They cite, and reade our bookes in the chaire, as the false accusers of Christ, with their cavilling sophistry, alleaged his words to a contrary sence. But if they deale fairely, and say no more then what is true, why giue they not their people leaue to looke, and consider at their leasure whether matters are so or no? Why is the meere curiositie of reading, and hearing our workes accounted a sinne? What a wild contradiction, what a strange confusion is this, to cite our bookes and forbid the reading of the? But the naturall lazinesse of mē maketh this both excusable, & plausible. For to referre the people to our writings seemeth vnto them, a token of assurance in their Doctour, this assurance, or rather boldnesse serueth them also for



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for a note of conscionable dealing, and withall the prohibition of troubling themselves about this matter, easeth them of a labour. They are glad to heare our bookes cited, that they may not seeme so vnreasonable, as to condemne vs vpon other mens words; they are as glad to be forbid to examine the citations, that they may be discharged of such a trouble. So the lazie merchant relyeth vpon his factour, and the vnworthy Councillor vpon his clarke, so long as the one looketh now and then to some accounts, the other to an extract of the proceffe, but carelesly, hand over head: and both of them say, the one of his factour, the other of his clerke, that they are sufficient, and conscionable men made both for their Masters profit, and ease, they willingly perswade themselves so, that they may sleepe the quietlier.

## CHAP. VII.

*Vpon what Preiudices we haue beene condemned  
in the Church of Rome.*



EE could easily demonstrate that which we haue said, particularly running through all the points of the Reformed Religion, and manifesting the disguisement put vpon it, to expose it to hatred, and suspicion. But our ayme is to examine vnder what pretences, it hath beene & is endeoured to hinder those reasons from being at all, or duely considered which haue made the reformation of their abuses necessary.

Their master-peece, or chief-trick of policie hath beene, to decline the will and law of God speaking in the scriptures. And as wicked Magistrates, and the corrupters of iustice in a common-wealth, make the authoritie of the lawes to depend vpon theirs, vnder good and popular colours of a pretended obscuritie, & imperfection in them, that so there may be a gate opened to al liberty, in substituting in the roome of the lawes, their owne willes, and particular passions. So in the Church wicked Pastours, not daring to accuse the Scriptures of falsehood, or to refuse subiection to their authority directly, haue contriued diuers meanes by which they may auoid their sentence & determinatiō, charging thē with all those defects, which make a writing meerly humane, defective, & imperfect in its own kind, denying the efficacy and maiesty of the Scripture: while they call it <sup>a</sup> a dead letter, <sup>b</sup> of white, and blacke: its clearenesse, and simplicitie, whil'st they blame it for <sup>c</sup> obscuritie, and <sup>d</sup> ambiguity: its <sup>e</sup> sufficiencie, while they dare to accuse it of insufficiencie: its authority in respect of vs, when they make no scruple to teach that it hath no more authoritie, over vs without the authority of the Church, then <sup>f</sup> Æsops fables, & or Mahomets Alcoran.

But we suppose that we haue by Gods assistance elsewhere sufficiently shewed how false these censures, or (to speake more fully) these blasphemies are; wee haue at least wise performed it in such a manner, that the aduersaries of this truth hitherto haue not replied any thing. Only the vexation and desperate rage, to see the vanity, and villanie of their vngodly policies expo-

<sup>a</sup>. *Collet. En-*  
*chir. controu c. 1*

<sup>b</sup>. *Bordes de a-*  
*biss. Missæ.*

<sup>c</sup>. *Can. Colon.*

<sup>p</sup> 9. *Andrad.*

*explis. ortho-*

*dox lib. 2. p. 69.*

*Eckius in En-*

*chir prop: 4 pag*

*69.*

<sup>a</sup>. *Petrus a. 1010*

*in defens. de*

*uno pres. Ind.*

*Eccles. 9. 108.*

*col. 2.*

*Pighius de Hi-*

*erac: Eccel. 1. c. 4.*

<sup>c</sup> *Card. petro in*

*u. et. de insuffi-*

*Script.*

*Pistorius cont.*

*disp. Mentz f. 27*

<sup>1</sup> *Herman. lau-*

*datus à Card.*

*Hosio. lib 3 de*

*author scrip.*

<sup>8</sup> *Bellar. lib. 4.*

*de verbo Dei*

*cap. 4.*



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exposed starke-naked to the view of the world, hath forced them indeed of dissembling their extreame griefe, to vent it in iniuries, and outrageous insolencies worthy indeed of their persons, and well befitting so desperate a cause, so accursed both of God and men: but doubtlesse most vnbecoming a Christian, a Doctor of Christians, vsutable to the gravitie, the sweet demeanour, and gracious mildenesse of truth.

This euent sad in it selfe, hath notwithstanding afforded vs ioy, in affording vs a new example of the preuailing force of truth, which faileth not to convince, euen then when shee perswadeth not, and if shee cannot bend her aduersaries, yet shee so trampleth them, and so sorely bruiseth them, that albeit they submit not themselves vnto her, they are neuerthelesse constrained to testifie the vicer, and wound of their consciences by furious railings, like those proceeding from a woman surprised in the shamefull act of adultery. In the mean time this ioy hath encouraged vs to proceed farther, in discovering by what devises they hinder an examination of the conformity of our *Religion*, with the *rule of faith*, as <sup>h</sup> *Tertullian* calleth it; *Tertul de pra-* whilst God enableth vs in the meanes to shew how *scrip. aduers. he-* they haue made it an impossibility, to consider religi- *ret c. 13. & ali-* on in its owne naturall guise, representing it so counter- *bi,* feite, & vnlike it selfe, that as they pourtray it for the most part, it is prodigiously mishapen.

Now to make our religion so obnoxious to hatred and suspicion, that none should vouchsafe to consider its harmonie, and concord with those maximes, and principles which haue beene at all times, and are at

this time vnquestionable amongst Christians: they haue pronounced it an impossibilitie for any Christiā to discern the truth by the spirit of God dwelling in him. And hauing once appropriated to themselues the title of the Church, enobled with so many elogies, priuiledged by so many promises, that no man may presume to question her authoritie, vnlesse hee forthwith professe himselfe a Iew, Turke, or Pagan: it was easie for them afterwards, to shuffe the doctrine contrary to their abuses besides all examination.

But they, seeing that it was not enough to vsurpe a magnificent title, vnlesse it were after some sort justified; and that contrarily the presumptuous rashnesse of such proceedings might pull vpon them the generall hatred, and vniuersall detestation of all Christians: they haue found out (as they imagine) notable pretences to colour this vsurpation, and verifie their title.

All these pretences may be reduced to tenne heads, which they propound vnto vs after this manner.

1 *The magnificent state of their Church: opposed, to the contemptible condition of those who call for a reformation of their abuses.*

2 *Her vniety, and the division of her adversaries.*

3 *Her antiquitie: and the noveltie of the Reformation.*

4 *They vrge vs to confesse, that sometimes they haue beene the true Church, if we yeeld that, then they cry out: that therefore they are so still, because the Church perisheth not, as certainly shee cannot either perish, or change in that which is essentiall.*

5 *They stand vpon a quotation of times, places, persons,*



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persons, when, where, by whom this change was wrought, this defection begunne?

6 They demand, where our Church sojourned so long time, in what citty, yea into what valley, what desert did she retire?

7 They except against the commission of the Authors of the Reformation as false, and counterfeit.

8 They make great braggs of their succession continued without interruption.

9 They boast of having the substance of Christianity amongst them, even by our owne confession.

10 They dazell the eyes of the world with the shew of a multitude of religious persons, which they say haue renounced the world, trampled under their feet the delights, riches, and honours of earth that they may aspire vnto heaven.

So in the vpshot they make their conclusion, that where these notes are, there is the Church: and where they are not, she cannot be. And so presuming that they may with good right take these notes vnto themselves, and that we can pretend nothing for them: albeit this truth receiued amongst vs, dart her most cleere, and liuely rayes into the most passionate, and partiall eyes, yet they alwaies condemne vs vpon these prejudices.

## CHAP. VIII.

## CHAP. VIII.

*A consideration of the outward glory of the Romish Church, and of the meane estate of the true Church.*

**N**ow albeit these considerations might make the world doubt, whether we were the true Church or no, yet they should not haue made them to condemne vs. The Lord Iesus was surnamed the *Nazarene*, this very surname made *Nathanael* to doubt, whether he were the *Messias* or no. *Can any good come out of Nazareth?* (said he to *Philip*) but as soone as *Philip* answered him, *come and see*, he went and saw him. What shall wee loose by it, if we take a stricter view of these appearances, that we may see whether there bee no cosenage in them? The most rigorous examination will not make them false, contrarily their truth the more its tried, it will become the more illustrious. But if they are but cheating shewes, what honest heart will not bee content that the imposture should be detected?

To this purpose wee are now busied. And for as much as the matter we haue in hand is large, that our discourse may not troue, wee will severally examine these pretences in the same order wee propounded them.

Of all these appearances, the Magnificence of the Romane Church, is the first with which she presents her selfe to the view of people being remarkable by  
three



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three principall circumstances. 1 *Her outward glory.* 2 *Her ceremonies.* 3 *Her policy.*

But what will become of this maine point if al these circumstances ought to make vs the more suspect her: and if the Church which in this respect is opposite vnto her for the want of these thewes deserueth to be better esteemed of by vs?

Surely 1 *The nature of the Church.* 2 *Her condition.* 3 *The dangerous inconveniences* which these circumstances draw along with them, forbid vs to admit them for characters, and badges of the true Church: for the glory and lustre of the Church is not outward, bodily, visible: but inward, spirituall, invisible. All her beauty is within, <sup>b</sup> shee is like vnto the Tents of <sup>c</sup> Kedar, as soone couered with dust, and well nigh burned with the heat of the Sunne: as soone beaten & shaken with stormes, and tempests: but in the meane time, inwardly all glittering in glory and magnificence. Like in this vnto her <sup>d</sup> head the Lord Iesus, as being <sup>e</sup> predestinated to bee made conformable vnto his image: who, during the time of his conversation here belowe, had nothing without <sup>f</sup> him that could make him amiable; being <sup>g</sup> contemptible in his owne person, in <sup>i</sup> his Disciples, <sup>k</sup> and followers, in the iudgement of him who saw but his outside. Who would haue compared him in this respect to *Tiberius*, or *Pilate*, or *Caiphas* the high Priest? <sup>l</sup> Borne in a Cratch, not in a Palace: <sup>m</sup> in a blinde village, not at *Ierusalem*, not at *Rome*: <sup>n</sup> of the Royall stocke indeed, but then when the glory of it was quite eclipsed; <sup>o</sup> amongst the Israelites, but at a time when they were slaues to the

<sup>b</sup> Ps. 45. v. 14.  
<sup>c</sup> Cant. 1. 5.

<sup>d</sup> Ephes. 1. 27.  
<sup>e</sup> & 4. 15. & 5. 23.  
<sup>f</sup> Colos. 1. 18.  
<sup>g</sup> Rom. 8. 29.  
<sup>h</sup> Esay. 53. 3.  
<sup>i</sup> Phil. 2. 7.

<sup>j</sup> Aet. 4. 13.  
<sup>k</sup> Ioh. 7. 49.

<sup>l</sup> Luc. 2. 7.  
<sup>m</sup> Math. 2. 5.

<sup>n</sup> Mat. 1. Luc. 3.  
<sup>o</sup> Luc. 2. 1. 2. 3.

p Mat. 1. 18. 23. *Romans*: P of a Virgin, but so poore, that shee was be-  
 q Mat 13 55. trothed to a q Carpenter: at his birth indeed adored  
 Marc. 6. 3. by a company of r shepheards, but by a f few wisemē:  
 r Luc. 2. 8. &c. persecuted by t *Herod*, living in such a u retired obscu-  
 s Mat. 2. rity, vntill the time of his Baptisme, that *Iohn* himselte  
 z Mat. 2. 12. 13. knew him not. \* Then was hee led by the spirit into  
 B 14. 15. the Wildernesse, tempted by Satan, by him carried  
 Ioh. 1. 31. 33. vp to a pinnacle of the Temple; and after all this ha-  
 \* Mat. 4. 1. ving begun his preaching x continually, and vnmer-  
 x Luc. 9. 58. cifully persecuted even to death: but by whom? Sure-  
 y 1. Cor. 2. 8. ly by the Princes of the world, the Magistrates, the ve-  
 ry same which pretended the title of the Church, the  
 authority, succession, and chaire of *Moses*: oppressed  
 alwaies with these prejudices, *Haue any of the gover-*  
 nours, and *Pharises beleueed in him*? Behold to what  
 the pomp and state of Iesus Christ is brought, to ig-  
 nominie, and pouerty. But in the meane time consider  
 him inwardly, z in him are hid all the treasures of wif-  
 dome, and knowledge: a in him dwelleth all the full-  
 nesse of the Godhead bodily: b he is the Prince of life:  
 c the Lord of glory: d the Sonne of God: e his onely  
 sonne: f who being in the forme of God, thought it  
 no robbery to be equall with God, but made himselte  
 of no reputation.  
 Should it then be seemely for the Church, g the  
 workmanship of his hands, h the clay which his fin-  
 gers haue fashioned, i the slaue which hee hath ran-  
 somed by his blood, k the spouse which he hath fan-  
 ctified by his spirit, to weare any other livery then his  
 owne, to be handled more daintily, and after a more  
 delicate manner then himselte? Is it possible that the  
 body



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body should not be made conformable to its head, that the glory of the head being invisible, that of the body should be visible: that the magnificence of the head being heavenly, & spirituall, that of the Church, the mysticall body of that head, should be earthly and secular? Yea her condition is to <sup>1</sup> suffer with him, that she may raigne with him. Moreouer, statelines, & gaitie in apparell doth not commend, but prejudice chastitie, which either is of meane condition, or else as modest in her deportments as if she were.

Rom. 8.17.  
2.Tim.2.11.

This pomp which invites and feasts as it were, the eyes of the body, is but carnall; and seeing it doth so much humour the flesh, it should rather be taken for a marke of pride, then of vertue. <sup>m</sup> The rich glutton is clothed with purple and fine linnen: he fares deliciously: contrarily *Lazarus* is sick, vlcerous, exposed to the iniuries of the weather, and scorne of men, beholding to dogges only for reliefe. Yet *Lazarus* is an Embleme of the Church; the glutton of the world.

m.Luc.16.19.

Moreover, hath not the Lord advertised <sup>n</sup> his own, <sup>m</sup> that he sent them abroad as sheep amongst Woules, <sup>o</sup> that they should bee hated of all men for his names sake. That as the <sup>p</sup> world had hated him, so it would hate them. <sup>q</sup> That they should be cast out of the Synagogues: questionlesse out of those Synagogues which had the succession, and pleaded antiquity. That they should be <sup>r</sup> haled before the Magistrates, <sup>s</sup> that they which put them to death, should thinke they did God good service, in a word, that <sup>t</sup> the Disciple being not about his Master, they should expect the same welcome and entertainment in the world which he had

m.Mat.10.16.

o.Luc.21.17.

p.Ioh.15.17.19

q.Ioh.6.6.

r.Luc.12.12.

s.Ioh.16.2.

t.Ma.10.24.25

1. Cor. I. 26. formerly received. *" You see, saith the Apostle, your calling, not many wise according to the flesh, not many noble, but God hath chosen the weake things of this world, and things which are not, to confound things that are, that no flesh might glorie before him. \* Agreeably to the thanksgiving of our Saviour, I thanke thee O father, Lord of heauen and earth, for that thou hast hid these things from the wise, and prudent and hast revealed them vnto babes, & to his exhortation \* Feare not little flocke, for it is your fathers will to giue you the kingdome.*

And indeed if that outward pomp were a note of the true Church, and its contrary of the false: the true Church for the space of three hundred yeares, and more, during the time of her persecutions, should haue beene the false. After that, when Arrianiisme had so over-runne the world, that it y groaned, and wondred to see it selfe become an Arrian. When the Emperour *2 Constantius* tauntingly demaunded of *Liberius* Bishop of Rome, *How great a part of the world he thought himselfe to be, that hee alone should take the part of one wicked fellow, (such a one was Athanasius in his esteeme) that hee should so disturbe the peace of the whole world.* When *Liberius* was faine to confesse indeed that he was alone, but replied withall, *that his being alone could not weaken the cause of the true faith.* When he alleaged an example from former times, *that once there were but three which resisted Nebuchadnezzars decree, commanding them to worship an Idoll.* *a* When the same *Liberius* was carried downe by the impetuous streame, & subscribed

*y Hier. cont. Lucifer.*

*2 Theodoret. Eccles. Hist. lib. 3. c. 16.*

*a Athanas. in epist. ad eos qui deq. vit. solitar.*

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scribed to Arrianisme. <sup>b</sup> When Nazianzen was angry <sup>b Greg Naz. in orat. cont. Arrian.</sup> that the Church was measured by the multitude: and when he said, speaking of the Arrians, *they haue the people, and we the faith; they haue the gold and silver, and we the doctrine*; What? was the true Religion all this while the bravest, and most illustrious? Was it amongst them which bare the greatest sway in those times? Was it removed from obscurer places of abode, to reside in more famous and imperiall citties?

Let vs remember the advertisement which <sup>c S. Hilary</sup> <sup>c Jn lib. cont. Arri. & Auxent</sup> he gaue indeed to those of his owne time, but which extendeth its vse also to ours. *Of one thing I advise you, take heed of Antichrist. It is not well that you are so taken with the loue of walls, that you reverence the Church of God in consecrated houses and goodly edifices, that under these you settle the name of peace [and presume on it] Is it a matter to be questioned (a remarkable speech) that Antichrist must sit in them? The mountaines, woods, lakes, prisons, caues, dungeons, seeme safer to me, for the Prophets either abiding in them, or being driven, and cast into them, haue prophesied by the spirit of God.*

This outward glory then, is incompatible with the nature of the true Church, and cannot possibly bee taken for one of her markes: on the contrary, the want of it being more naturall to the Church, it doth more distinctly set her forth to the notice of intelligent beholders.

## CHAP. IX.

*What kinde of tranquillity belongeth unto the true Church? How Kings are her nursing fathers? And that Kings are not the nursing fathers of the Romish Church.*

<sup>a</sup> Esa. 49. 7. 23.

**B**

<sup>b</sup> Ioh. 14. 27.

& 16. 33.

<sup>c</sup> Philip. 4. 7.

<sup>d</sup> Rom. 5. 1.

<sup>e</sup> Rom. 5. 2. 3.

<sup>f</sup> 2. Cor. 4. 8.

<sup>g</sup> Esa. 60. 16.

<sup>h</sup> Esa. 46. 14.

<sup>i</sup> Esa. 54. 11.

Vt what then? Shall the Church never enjoy a quiet estate? And those promises that <sup>a</sup> Kings shall be her nursing fathers, that they shall licke vp the dust of her feet, shall they be frustrated? God forbid. True it is that God <sup>b</sup> giveth peace to his Church: but it is such as <sup>c</sup> passeth all vnderstanding. That <sup>d</sup> peace towards God, by which shee glorieth in afflictions: being <sup>f</sup> pressed, but not oppressed: in perplexity, but not comfortlesse: persecuted, but not forsaken: cast downe, but not destroyed. And these promises that Kings shall be her nursing fathers, that they shall licke vp the dust of her feet, are of the same nature with those other promises; that she <sup>g</sup> shall sucke the milke of the nations, that <sup>h</sup> Kings shall walke before her in chaines, as it were in triumph: nations enemies, Kings enemies of the Church. Promises then of earthly things, for types of heavenly: promises of fading and transitorie commodities, to represent those everlasting honours & pleasures. In this manner God hath promised that he would set her vpon Carbuncles, and build her vpon Saphires, pronouncing that there should be no more tumults, nor clattering in her gates. Because the Jew-  
ish



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ish nation at the time of these prophecies, was most in  
 loue with such matters, therefore the holy Ghost vsed  
 them in the expression of the ~~happie~~, but spirituall  
 estate of the Church. In the same kinde the Lord pro-  
 miseth, <sup>k</sup> that when the Church should passe through <sup>k</sup> Esa. 43. 2.  
 waters, they shall not overflow her, that being in the  
 fire, she shall not be burnt. Promises according to the  
 letter, figuratiue; according to the sense, mysticall, and  
 reall. Its true that God som times giues to his Church  
<sup>l</sup> an outward prosperity, <sup>m</sup> but in a mediocrity, <sup>n</sup> but <sup>l</sup> Psal. 125. 3.  
 for a time. It appertaines not vnto her, to enioy a com- <sup>m</sup> Prov. 30. 8.  
 pleat peace on earth, being <sup>o</sup> a stranger in it, & a pil- <sup>1</sup> Tim. 4. 8.  
 grime, out <sup>q</sup> of her element, and <sup>r</sup> heavenly country. <sup>n</sup> Act. 14. 22.  
<sup>f</sup> A continuall, and vndisturbed peace, is vncompati- <sup>o</sup> 2. Cor. 5. 6.  
 ble with her nature, and doth not cherish, but change <sup>p</sup> Heb. 11. 13.  
 it, and at length quite corrupt it. Even as the outward <sup>q</sup> Heb. 11. 14.  
 heat of the ayre, continued without moderation, first <sup>15.</sup>  
 slackes the vigour of the inward, and naturall heat, & <sup>r</sup> Heb. 13. 14.  
 maketh it faint, at last stifles and quite extinguisheth it. <sup>Apoc. 14. 13.</sup>  
<sup>s</sup> Prov. 30. 6.

Its true, also, that kings are the foster-fathers of the  
 Church, but this is seldome. <sup>t</sup> Cyrus was a father to <sup>1</sup> 2. Chron. 36.  
 the Iewish Church, yet no part of it. So many Pagan <sup>22. 23</sup> Eld. 1. 11  
 Emperours haue suffered their kingdomes to bee re- <sup>Esa. 49. 28.</sup>  
 ceptacles of Christians. Then was it when the Church <sup>& 45. 1.</sup>  
 sucked the milke of the Gentiles: then, if ever, was this  
 prophesie, that Kings should be her sustainers, fulfilled  
 liberally. Yet we deny not but God raiseth vp Prin-  
 ces in his Church. But when these Princes in striving  
 to shew themselues Patrons of his Church, with more  
 affection, then discretion, haue fostered her even with  
 superfluity, they haue procured her ruine, by the same  
 meanes

meanes they sought her advancement.

a Petrarch in  
Sonnet. begin-  
ning Fontana.  
\* In vit. Malch.  
Monac. ad initi.

It was not a Poet only, from whom the pride and surly pomp of the Romish Church, extorted this speech, *"Hor Constantin non torna, Let's haue no more Constantines. St Hierome\** himselfe observed in his time, (marke Reader how long since it was) that the Church attained to her full growth, became *adulta* by persecutions: but being cherished by Christian Princes, she increased indeed in riches and power, but decreased in vertues, and graces. What would he haue said in our daies? Wherefore a too pompous magnificence in the Church, is at the first a presage of a future alteration, and at last a certaine note of a change to worse. But the times are now otherwise, & matters are crept into another extreame. There is not a Prince at this day, which, to speake truely, sustaineth the Romish Church: she rather vpholdeth them, by whom she is said to be vpheld. So they cannot properly be tearmed her Patrons. Shee domineers over them, even in temporall matters: she holdes their authorities and estates fastned to her beck and pleasure. Its a small matter for her to vsurp the power of excommunicating them, vnlesse she also take vpon her the authority to deprive them of their soveraigneties. When it pleaseth her, she plucks away the scepter, & tramples the crownes vnder her feet: so that now (a strange alteration) the nursing father trembles before his nursling, and the Guardian stands in feare of his pupil; not with such a feare, wherewith oftimes God strikes his enemies, a feare proceeding from a secret cause, when he hath caused his uoice, *Touch not mine*

Psal 105. 15.

*anoieted*



*Reformed Rel. examined and confuted.*

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*annointed* to giue a startling ſound to the moſt inhumane and ſauage hearts; but with an affrighting apprehenſion of conſpiracies, poyniards, powder-plots, the ruine of their eſtates, and reuolt of their ſubjects. O barbarous, and vnnaturall pupill! o vnfortunate and ill-rewarded Proteſtors. What? ſhall the Church which vſurpeth this authority, praſtiſeth this cruelty be the true Church? ſurely he hit the point well, who was the firſt that ſaid, *that deuotion begate wealth, but the daughter deuoured the mother.* A prodigious child deliuey that Religion ſhould ſend forth ſo vnnaturall a monſter, ſo contrary to the diſpoſition of its mother. But it was the purpoſe of God. He had foretold that Kings, ſhould giue their king-Apoc. 17. 17. domes to the Beaſt, that they ſhould vndergoe its yoake. This prediction was to be accompliſhed.

Now then let the Romiſh Church proccede, and prancke it luſtily, let her triuſh in this imperiall greatneſſe, ſeeing it is the greatneſſe of the Beaſt: let her ſcorne at our homelineſſe, and ſcoff at our penury, ſeing it is the condition of the Church.

## CHAP: X.

*That the Ceremonies of the Romiſh Church, doe not Commend, but diſparage her.*



Vt let vs examine, whether the multitude of ceremonies in the Romiſh Church, can giue her that title, which her pompe cannot, and whether the want of ſuch a troupe

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amongſt

amongst vs, will procure vs that disparagement, which the meanness of our estate cannot. Certainly all alike, one as much as the other. So that wee still stand vpon the same tearmes with them: their glory shameth, them our ignominy honoureth vs: their ceremonies make them superstitious; our simplicitie notifieth that we haue the true Religion.

This will clearely be discerned, if we consider, that  
<sup>a. Gal. 3. 23.</sup> there was in <sup>a</sup>code time when the ceremonies, & the rudiments of the world had place, and were vsfull in the  
<sup>b. Col. 2. 17.</sup> Church of God: who then <sup>b</sup>manifested himselfe in  
<sup>c. Col. 4. 1. 2</sup> types, and shadowes. But this time <sup>c</sup>lasted no longer,  
<sup>3. 4. 5.</sup> then whilst the Church was in her infancie, while the heire was a child, he was to be gouerned as a child, his tenderesse being not capable of a full liberty, and of a manlike instruction. The <sup>d</sup> day spring from on  
<sup>d. Luc. 1. 78.</sup> high, <sup>e</sup> the sunne of righteousness was not yet risen.  
<sup>e. Malach. 4. 2.</sup> The bodie of the shadowes, <sup>g</sup> the truth of the figures  
<sup>f. Col. 2. 7.</sup> was not then exhibited. But the <sup>h</sup> fullnesse of time  
<sup>g. Ioh. 1. 17.</sup> being accomplished, the time of the Churches infancie being expired, the heire being come to a perfect stature, the Sunne of righteousness being already  
<sup>h. Gal. 4. 1. et seq.</sup> risen, the <sup>i</sup> body and reall truth being now represented; the <sup>k</sup> rudiments of the world tooke their leaue, the shadowes vanished, the <sup>l</sup> types gaue place to truth, the carnall schoole-mastership yeelded to a spirituall liberty, <sup>m</sup> obscurity and imperfection, to clearnesse and perfection.  
<sup>i. Col. 1. 2. 17.</sup>  
<sup>Heb. 10.</sup>  
<sup>k. Gal. 4. 3.</sup>  
<sup>l. Gal. 2. 3. 5. 26</sup>  
<sup>m. Heb. 7. 16.</sup>  
<sup>n. Col. 1. 2. 19.</sup>  
<sup>37.</sup>

For this cause, the Apostle said, <sup>n</sup> *Let no man condemne you in meate, or in drinke, or in respect of an Holy day, or of the new moone, or of the Sabbath daies,*  
*the*



*Reformed Rel. examined and confuted.* 35

the reason was, *because these things were shadowes of things to come, but the body (as he addes) is of Christ.* Proceeding farther, he comes even to cut off all those ceremonies, which were got into the Church by humane institution. *If ye be dead (saith he) with Christ, from the rudiments of the world, why, as though living in the world are ye subiect to ordinances. (Touch not, taste not, handle not, which are to perish with the vsing) after the commandements and doctrines of men, which things haue indeede a shew of wisedome, in will worship and humilitie in that they spare not the body, and haue no regard to the satisfiing of the flesh.*

What could be more effectually and vrgently spoken, for the banishment of ceremonies out of the Church? for by this we see that they are altogether incompatible with the nature of the Church vnder the Gospell: 1 the Church is dead with Christ, and so to liue spiritually, 2 these ordinances are a burden, the Lord hath eased her of it, 3 they are perishable, true piety is permanent, 4 they are doctrines of men, the doctrine of Gods worship is diuine, sent downe from heauen: 5 They haue a flash of humane wisedome, some shew of humilitie, but they are indeede will-worships. Vainely then, and impertinently in this case are the pretences of a good meaning vsed, meere fig-leaue couerings. It is for Princes to prescribe rules according to which they will be serued, not for subiects to inuent them to themselves, he is a rebell who attempts it. How much more rebellious shall the boie sacriledge of them be accounted, who either

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bringe

bringe in to, or keepe in the church a seruice of God patched vp meerey of humane institutions? The more these ceremonies increase, the more vn-mannerly presumption and sacriledge, there is in the Church, and shall they be the markes of a true Church?

Heb. 6. 2.

p 1 Tim. 4.

d'e s. 22.

q marke. 6. 13.

Iam. 6. 14.

Ang. ep. 113.

ad Ianuar.

Let vs consider the Primitiue Church flourishing more in times of the Apostles then euer it did afterwards, who will not admire her great simplicity in all points, and especially in ceremonies? For excepting the celebration of baptisme by washing of water; and of the holy supper, according to the lords institution, in taking the bread and wine, and distributing them after thanks giuing: excepting also, the imposition of hands vpon those which extraordinarily receiued the holy Ghost, whether it weare in a ° generall calling, or a p particular to a charge in the Church, q and anealing for a miraculus effect of hea'ing the sick, I say these excepted, their will not be found any other ceremony in those primitiue times, so admirable was their simplicity. But the number of them was multiplied afterwards, not by diuine but by humane institutiō. St. Austē entring in to discourse about ceremonies with Ianuarius, sayes wel, *that our Lord hath subiected vs to a easie yoke and a light burden; and therefore hath vni- ted his new people, by the sacraments very few in number, very easy to be obserued, very excellent in their signification, as is Baptisme consecrated in the name of the Trinity, and the Communion of his body and blood, and if their bee any other thing commended in Scripture, not comprehending the ceremonies which are to bee read in the Pentateuch, which made the ser- uitude*



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*multitude of the antient people heauy and toile some.* If he adde that it is to be presupposed, that those things *Aug. Ibid.* which are obserued by the whole world, although vnwritten, haue notwithstanding beene ordained either by the Apostles, or by the Councells, this he restraineth nevertheless to a small number of feastes, of the passion, Resurrection, and ascension of our Lord, of the comming of the Holy Ghost. yea in closing his discourse with this supposition, *and if their bee any thing obserued by the whole Church,* he plainly giues vs to vnderstand, that their were very few things, beside those by him specified, and those to of very small moment. The doubting particle, *If their be any,* imports that necessarily. And truely if the ceremonies had amounted then as they doe now, to an heavy burden by reason of their number, the difficulty and trouble of obseruing them. If in obscurity of signification, they had matched the Iewish ceremonies, yea if they had beene taken from the ceremonies of the law (as the Popish are all, excepting those which are borrowed from Paganisme) this good father should haue contradicted himselfe, if hee had thought that either the Apostles would, or Councels could haue imposed them vpon the Church. He had said that our Lord had subiected his Church to an easy yoke, and a light burden, should he then say, that the Apostles and Councels had beene willing to make this yoke irksome, and burden heauy? Elsewhere he *Aug. 119. Epi. c. 9.* complaineth of the excessiue number, and intollerable multitude of ceremonies admitted into particular Churches: bemoaning the condition of the Church,

by this meanes more flauish, then that of the Iewes. But this number was not so insupportable in respect of the seruitude it brought vpon the Church, as dangerous in regard of the superstition it begate.

*Aug. ib.*

And certainly here is the venome incorporated into humane inventions, which vnder some well composed lookes of piety and deuotion, insinuating themselves into the true seruice of God, they stifle that, and aduance themselves into its roome. Our Lord marked out this euill when his Disciples being accused of transgressing the traditions of their fathers, he not only iustifieth them but also condemneth their accusers, for hauing made void the commandement of God by their traditions. who is so blind that hath not scene, that sees not daily that the commandements, but falsely called the commandements of the Church, are more religiously respected, and with more scruple violated, then those, which all confesse to be the commandements of God? Notwithstanding the infinitenes of their number and variety, the sottishest, & dullest amōgst thē haue thē at their fingers ēds: the spirituall seruice of God in the meane time, and the manner of its performance is vnknowne vnto them, the precepts which inioyne and teach it are strange to the greatest part of them. A pregnant argument of the hypocrisie and corruption of mans nature, which is delighted in that which is fleshly and outward: neglecting that which is spirituall, and inward. This is that which gaue occasion to that antient and grievous complaint of the Prophet, conceiued in the name of God. *This people draweth neere vnto mee with*



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*with their lips, but their heart is farre from me, for* <sup>E[4.29.15.]</sup>  
*their feare and seruice is the commandement of men.*

A man continuing without any exercise of religion, can hardly be at peace with himselfe, and therefore he ventureth vpon some kind of deuotion, but the mischief is, that he is not pleased, but in that which is outward and sensuall, carnall as he is in that which is carnall. the more then that a religion is sensible, and *mechanicall* (as wee may terme it) the more acceptable it is vnto him, the more intellettual, and spirituall, the more vncouth and harsh. For this cause even vnder the new testament, and vnder grace, now when <sup>Ioh:4.21.23.</sup> the Lord hath advanced his Church to an estate meerely spirituall, he hath left her neuerthelesse some ceremonies, by reason of her infirmity, but few in number, and without brauery, accompanied with the preaching of the word for feare of danger, namely, the Sacraments of Baptisme and the holy supper. For <sup>Colos.3.2.</sup> he would elevate our hearts *vnto a sublime pitch*, and *set them on high*, and fixe them vpon their Principall object, drawing them from sensible and materiall objects, to more refined and purified affections and meditations.

Pondering these reasons, we make no more apologies for our selues to those who cast in our teeth our penury of ceremonies. Nay wee thinke this our glory, seeing in this point we stand vpon the same tearmes with the blessed Apostles, wee haue the same defence which they had, the condemnation of our accusers, for that by their trumperies, they haue smothered the sincere simplicitie of true worship. Wee tell them  
 that

that this multitude of rites, and traditions is more suteable to the superstition of Turkes, Iewes, and infidels, amongst whome all these vanities haue beene, and are still in request. Christian religion is not capable of them, they cannot stand either with the spirituall estate, or poore condition of the Church. Superstition the mother of ceremonies is lavish, & prodigall, Spirituall whordome as it is, it hath this comon with the bodily. Both of them must haue their paintings, their trinkets, their inueaglements, & this cannot be without charges. The Church cannot afford such cost vpon ceremonies, and bables, her stock is so employed in succouring the liuing images of Christ, that shee cannot thinke vpon wooden babies: the world is so hard with her, that shee hath nothing to cast away in the guilding of Alters, in erecting proud edifices, in adorning walles with tapestrie, in maiestick and state-ly processions through the streets.

## CHAP: XI.

*That the policie of the Roman Church, serues  
also for preiudice against her.*



WE haue seene then, that neither the pompe, nor the ceremonies of the Church of Rome can doe her any seruice, but only to make her the more suspected, the more shee stands vpon them: euen as the riotous luxury, affected postures of countenance, and multitude of compliments in a woman make her chastitie more  
questio-



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questionable. But peradventure the policy, government, and authority which she takes vpon her, hauing a visible head, sitting in a throne more then imperiall, in the citty of Rome, heretofore the Queene and Emperresse of the vniverse: and now by vsurpation greater then ever she was, having succeeded the Empire, and in this succession surmounted it in greatnesse of soveraigntie which she takes vpon her: exercising dominion over the body, and the soule, in this life and after it, in this world, & without the circuit of it; without being accountable to any, submitting all to her selfe, not only the outward man, but the inward also, even the conscience. Peradventure, we say, this consideration may make vs both to reverence, and admire her. This doubtlesse may set her out most amiably to carnall eyes: but the spirit iudgeth otherwise, yea quite contrary of it. VVhen the protestation of Christ shall come into our memories, <sup>a</sup> *that his kingdome is* <sup>a</sup> Ioh. 18.36. *not of this world:* the exhortation of Christ, *that* <sup>b</sup> *his* <sup>b</sup> Mat. 10.25. *Disciples should not be like to the kings of the nations,* the example of Christ, who being himselfe Lord of Lords, King of Kings, during the time of his abasement, became <sup>c</sup> tributary to a Prince, a tyrant: The <sup>c</sup> Mat. 17.16. commandement of Christ, when *he bid to pay vnto Caesar, that which is Casars, and vnto God that which is Gods.* The <sup>d</sup> practise of this commandement in the <sup>d</sup> Act. 23.10. Apostles, who acknowledged themselves subiects to superiour powers, subiecting to them every <sup>e</sup> soule by <sup>e</sup> Rom. 13.1. their exhortations, when they protested that they <sup>f</sup> *were the servants of the faithfull for Christs sakee,* <sup>f</sup> 1 Pet. 2.13.14. <sup>f</sup> 2. Cor. 4.5. <sup>f</sup> 2. Cor. 1.24. <sup>f</sup> 2 Thes. 2.4. *that they had no power over their faith.* These consi-  
 F derations

derations make that which raviſht fleſhly eyes, miſhapen, hideous, and terrible to a ſpiritual view; eſpecially when it ſhall bee conſidered that this boundleſſe power, and tranſcendent dignity is a character of Antichriſt, the true condition of his Antichriſtian kingdom, directly contrary to that of our Lord Ieſus Chriſt.

Certainely be it as it will, that there haue beene, are  
 g 1. Ioh. 2. 18. and will be many 9 Antichriſts, and falſe teachers,  
 which oppoſe themſelues againſt Chriſt, yet there is  
 b 1b. & 2. Theſſ 2. 4. one of them to <sup>h</sup> whom this title is, by an vnhappy excellency, principally due. Inaſmuch as that beſide the abominable impurity of his doctrine, which is common to him with the others, hee invades the royall prerogatiue of Chriſt; hoſing himſelfe aboue <sup>i</sup> the Magiſtrate and the Angells themſelues, and ſo aboue all that is called God (for theſe are they to whom this name is allowed in Scripture), whiſt arrogating to himſelfe a power over conſciences, hee pretends a ſupremacy over all Chriſtians: a ſupremacy of religion, and which is ſpiritually; and ſo ſits in the temple of God, behaving himſelfe, as if he were God; taking vpon him the power of binding & looſing conſciences; of making that ſinne which God hath not called ſinne; of giving diſpenſations where God giues none; of rating good workes and ſetting a price vpon them, enhancing, and moderating the market according to his occaſions. <sup>k</sup> When he hath terrified the conſciences of the greateſt Monarchs, working this impreſſion into them by his deputies, that how ſerious ſoeuer their repentance may be, yet they cannot enioy peace  
 either

<sup>h</sup> See *Monsieur de Nevers* his diſcourſe of his emballage to Rome.



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either of soule, or body, vnlesse his absolution come  
 betweene. Whil'st he makes vncleane the vse of crea-  
 tures whom God hath sanctified by his word, not  
 commending a fast, but enforcing an abstinence from  
 certaine creatures against the expresse word of God,  
 which pronounceth this doctrine, a doctrine of Di-  
 vells. Whil'st he vndertakes to make<sup>l</sup> marriage vn-  
 lawfull, which the Scripture hath called honourable  
 amongst all men, and the bed vndefiled. When hee  
 dispenseth with the<sup>m</sup> breaking of vowes, when hee  
 allowes for honest those<sup>n</sup> marriages, which the word  
 of God hath declared to be incestuous. When he de-  
 clares by his indulgentiall Bulls, that prayers had in a  
 place by him assigned, are more pretious, then if they  
 had beene without his assignation. Exercising this  
 traffique, that with the sale of things spiritual, of soules  
 and consciences, he may stufte his treasures, which he  
 imployeth, as the world knoweth, either in maintai-  
 ning warre against Christian Princes, or in promo-  
 ting his kindred, or in making his proud, prophane,  
 Epicurean court swimme in superfluities of dissolute  
 luxury. What shall we say more? When he vnderta-  
 keth to shut and open at his pleasure the gates of Pa-  
 radise, to prolong, or abbreviate the torments of those  
 that are departed. When arrogating to himselfe this  
 power, he vseth such a partiality in the execution of it;  
 partiality, say we? When hee proceeds in such nig-  
 gardlinesse, and avarice, yea such barbarous inhumani-  
 ty, saving only whom it pleaseth him to saue, being  
 able (if you will beleue himselfe) to saue all. Is not  
 this to arrogate a power proper, and peculiar to God  
 alone?

*1 Viz: that of  
the Cleargy.*

*m Viz: Mona-  
stick vowes.*

*n Witnesse the  
King of Polo-  
nia, who by a  
dispensation  
married his si-  
ster in law.*

*6 Clem 5 in  
bullis indulg.*

alone? But this power which in God, the Lord and Master of all, is no whit tyrannicall: in man, who is obliged to doe for another all he can possible, to loue his neighbour as himselfe, more then tyrannicall. Finally, when<sup>o</sup> out of his authority, he employeth the Angells, in the pretended execution of his commandements, v<sup>r</sup>urps not he an authority more then humane, altogether divine? Yet notwithstanding, this so strangely vsurped power, is the master sinew of that policy, by which this vnwildy body subsisteth, the Colossus and maine pillar of the Roman Church, a nerue which taking its originall from the head, straggles through the whole body, being distributed to every member proportionably to its vse: even as in the kingdoms of the world, the Monarches relerving with themselves, as it were, the spring-head, and sunne of soveraignety, nevertheles communicate the streames of this spring, the beames of this sunne in proportion to their officers, according to each of their functions.

## CHAP. XII

*That although it hath beene foretold, that Antichrist should sit in the Temple of God, yet that Church which acknowledgeth him, cannot be the true Church.*



Vt there remaineth yet this scruple, that how tyrannicall and Antichristian soever this policy be, yet the Church where it is practised may not a whit the lesse bee the true



*Reformed Rel. examined, and confuted.*

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true Church. Yea rather seeing that Antichrist must sit in the Temple of God, considering this power and dignity, wee haue iust reason to presume that the Church of Rome, wherein it beares sway, may be truly the Temple of God.

This scruple cannot stagger, or stay him who shall examine whether this power be to be exercised by the Church, or against her: to be approved, or detested by her; who will consider that the followers of Antichrist at any time, now if he be already come, as certainly he is: or for the future, if he be not yet come, as a great part of the world dreameth, may oppose the church by the same argument, alleaging that they are the true church, because Antichrist is amongst them. One <sup>a</sup> therefore, adventured to interpret these words, *sitting in the Temple of God*, in a sense which runnes, *sitting against the Temple of God*, grounding vpon the words in the <sup>b</sup> originall, which may denote as well, an opposition against the church, as a residence in it. But let vs take the words in the former sense, that Antichrist must sit in the church of God; yet it will never follow that that church which acknowledgeth him for her head, obeyeth, and adoreth him hath any thing of the church but the bare name. Let him then be in the church, but as a canker is in the body, a tyrant in the commonwealth. It may seeme that for this cause the Apostle vsed the word *Temple*, rather then *Church*, that hee might expresse vnto vs this mystery of iniquity, by allusion to the Temple of Ierusalem, called by an excellency, the *Temple of God*; signifying vnto vs, that as the Temple of God had

<sup>a</sup> August. civit. Dei lib. 10. c. 59

<sup>b</sup> eis & vacis.

beene anciently the place which God had consecrated, to the outward exercise of his service, but that men afterward transformed it into a den of theeues: retaining for all that the title of the Temple of God, in regard of it's primitiue, and sanctified vse: even so the church of Rome is stiled the Temple of God, as being primordially planted, and dressed by his hand: consecrated to God, and the Lord Iesus Christ, (and is so still at this day outwardly) by baptisme, and profession of the Christian faith, although they haue degenerated from their originall purity, and by their abominations prophaned their consecration, & belied their profession. Like vnto rebels, who notwithstanding their rebellion, retaine the name still of kings subiects, as vsually he that is the ringleader of a conspiracy, obeyed by his confederates, is said to vsurpe rule over the kings subiects. So the adulteresse keepes the name of a wife still. After this fashion, that may bee called the *Temple of God*, which is become a den of theeues, that wherein not *Antiochus*, but Antichrist hath set vp the abomination of desolation. But granting them that the Temple of God, wherein Antichrist must sit, should be the true Church; it cannot thence bee concluded, that the Church of Rome should be the true Church; this will imply no more, then that the *Temple of God* are the faithfull, both those which haue been heretofore, and those which are still as it were impledged in the Church of Rome, as anciently the Iewes were in Babylon, and all Israell in Ægypt. Over them the Pope long since sate, and at this day sits, and in this sense sits in the *Temple of God* in the rigour of its signification



signification. They in the meane time never were, and now are not of the Romane church, as the graine is in the chaffe, but not of it. As some vpright Iustices may be in a Court of corrupt Iudges, but not of their confederacy, a few wholesome bodies may be with a multitude of infectious, but not of their company. Finally to cut them off from all evasiō, we say that the Pope sitteth in the church of God, in regard of the vnlimited authority he vsurps over all christians, even those which are separated from his slaues, vndertaking as their Iudge, to proceed against them with his tyrannous censures, and constraining Princes to persecute them.

It is then a certaine truth, that this policie of the Roman church, being of the same nature with that of the Antichristian church, it is a disgracefull and scandalous badge of her corruption, and apostacy.

On the other side, let the government of the reformed churches be obserued, in them there is no supream iurisdiction, but an authority which alwaies submitteth it selfe to the rule of Gods word, and Canons of a discipline *regulated by it*. Every man being assubiected to the iudgement, not of one alone, but of many, and those many not vndertaking to binde any man by their authority, but only by the equitie of their decrees, submitting themselues to the controll of any man, yea and yeelding to it, if it be accompanied with reason. The true church is of so ample a circumference that she cannot be governed by one alone, and of so Royall a descent, that in that which concerneth the conscience, she cannot be ruled by any but God himselfe.

selfe. Any other whosoever he be, imployed in any function concerning her, must behaue himselfe as her servant, not as her Lord, not prescribing her any thing, but bearing witnesse to what hath beene prescribed her, not advancing himselfe aboue kings', but bowing vnto them, not thinking, that his spirituall liberty, exempts him from bodily loyalty, but giving to *Cesar*, that which is *Cesars*, to God that which is *Gods*, honour to whom honour, tribute to whom tribute belongeth.

This is the platforme and ground of iurisdiction in the protestant churches, very different from the Popes, who establissheth a spirituall monarchie in the church, who taketh vpon him to iudge all, without being iudged by any, who requireth a blind obedience, grounded not vpon the reason and equity of his injunctions, but vpon the vncontrolable eminency of his place, making as much of his ordinances, as if they were brought downe immediatly from God, as ha-  
 ving in the<sup>c</sup> registry of his breast, the fulnesse of infallible knowledge.

*c. Plat. in vita  
Paul. 2.*

### CHAP. XIII.

*whether union and discord be markes, by which  
the true Church should bee discerned  
from the false.*



ALL the advantage then that the Church of Rome gets by this clatter of externall pomp, of ceremonies, iurisdiction and authority, by which it is endeavored to make her



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her greatnesse more venerable, stands her but in this sorry steed, to strengthen the suspition of her falshood into her conviction. On the contrary, the innocent basenesse, simplicity, and humility notable in the true church, maketh her more louely, affording vs sound matter of a pressing coniecture, & a strong presumption that she is indeed, as well as in stile, *The Reformed Church*. This perceiued, maketh vs presage that all the other exceptions which the Church of Rome darterh against vs will be of the same making with this first: having more plausibility, then soundnesse, partiality, then iustice, colour then strength, as we shall see, by Gods assistance, in the progresse of this examination. Let vs consider then in the second place, what weight there is in the pretended vnity of the Church of Rome, opposed to the discord furnished to bee amongst vs.

Now we say that it is not generally true, that vnity should alwaies be a note of the true Church, or discord of the false. We say also that the vnity of the Romane Church is in shew only, not in deed: that it is rather a conspiracy, then a vnion; like vnto that amongst those which were besieged in Ierusalem, who a disagreeing betweene themselves, ioyned forces nevertheless against those which besieged them, being divided at home, and vnited abroad. And on the other side that our discord is only furnished, and that we are in truth vnited, not only against the common enemy, but also betweene our selues.

That it is true that vnion is not a marke of the true Church, nor disvnion, a iust presumption of the false,

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See

*Joseph. de bel. Judae. l. 6. c. 4.*

b. Gal. 2. 11.

6. 1 Cor. 11. 18.

d Aft. 23.

see we not that in the times of the Apostles, there were great discords in the Church? Some of them were of one opinion, some of another, one thought that the ceremonies of the law were to be retained, another that they were not. And this divisiō had made such an alienation of hearts in the Church, that <sup>b</sup> St *Peter* himselfe was compelled to be a timeserver, and diversly to apply himselfe, according to places, and persons, vntill he met with a rough censure from *St Paul*, who resisted him to his face, and sharply rebuked him, for not walking vprightly according to the truth of the Gospell. *I vnderstand* (saith <sup>c</sup> the same Apostle, writing to the *Corinthians*) *that there are dissentions among you, and I partly belecue it, for there must be heresies amongst you also, that they which are approved may be made manifest.*

Behold in the meane while <sup>d</sup> amongst the Iewes, the Scribes, Pharisees, and Sadduces vnited together vnder one head the high Priest. Could they then benefit themselves with this pretence, and vpbraid the Christians with their discord? True it is, the *Sadduces* agreed not with the *Pharises* in all points of doctrine, but yet, all of them acknowledged one chiefe Priest, all of them ioined together in the same forme of diuine seruice, & which is more, the number of the *Sadduces* was so small, compared with the other; that it could nor furnish the Christians with iust matter of retortion; and if it could, what would this haue beene more then reproach, and counter-reproach, crimination, and recrimination; equally true on either side. Now seeing that one of the parties was the true Church,



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Church, could it be inferred from its diuision, that it was the false? Neither diuision then, nor vnion can be essentiall characters either of the true or false Church. Bnt suppose these markes should bee infallible, what would the Church of Rome get by it? What should wee iudge of her during that long schisme? What may afford her an apology? perhaps a *distinction*, that the diuision at that time, was in respect of charity, not of faith, and doctrine. But how will this distinction of schisme in faith, and schisme in charity, heale vp the wound, if both of them be equally, pernicious, equally incompatible with the nature of the Church? The Donatists were not diuided from the Catholique Church in faith, at the first, for all that, they were reputed of as members cut off from her. Their schisme, indeede, at the length begate heresie; as an inflamed vlcer causeth a feuer. And may wee not avouch, that during the last schisme in the Romane Church, the same case hath happened, when the anti Popes were by one another accounted the forerunners of Antichriste: rhe followers of both sides reciprocally called by one another the members of Antichrist. What may here be replied? perhaps, that, in the Christian Church in the time of the Apostles, in the Romane Church since, heretickes and schismatickes were not of the true Church, but mingled with it: as darnell amongst wheat, which maketh no part of the wheat: as mutiners in an army which are not of the army. But what? make not they of the reformed religion the same reply when their discord is cast in their dish? confesse they not that their is indeede darnell in their wheat, but yet not

of it, that there are in their spirituall army turbulent-mutiners, but not of their army? Now if so soone after the publication of the Gospell by the Apostles, when that Iudaisme, and Paganisme were assaulted by such strong forces there sprang euen then schismes, and heresies like fogs at the rising of the sunne. If in a time so priuiledged, so flourishing with the frequency, and variety of gifts, and extraordinary graces, notwithstanding all this, Sathan strived with might and maine, to make the assault vpon those, who gaue it to his kingdome confounded with distractions, that he might weaken the assailants, by diuiding them: who will thinke it strange that he hath made the like assay, with the same successe in this last reformation? who will wonder, that he hath raised such an hurly burly of dissonant voices, that Christs voice may not be heard distinctly? Iust as anciently the Iewes making their children passe through the fire, in honour of their Idol Moloch, for feare that their ruefull shrieches should call to their hearts for naturall affection, and amaze them with the sound of their owne cruelty, they tooke order, that voices so sensibly lamentable, should bee lost in a rude variety of more clattering, and vnpassionate noises. Certes this deuice was effectuell to the Iewes, but it succeedeth not so well with Satan. The cryes of infants were feeble, and might easily bee out-noised: but the voice of Christ, how soft and sweet soever it bee, to those who are his, yet it is a piercing, and a mighty voice. True religion hath had its course, all heresies are either dead, or dye one after another not by the fury of faggots, and gibbets, but by the sword.



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 sword of the spirit, and by the power of the word of  
 the liuing God.

### CHAP: XIII.

*That there is no true unity in the Church of Rome;  
 and that in the reformed Church, there is no  
 discord of importance.*

**B**Vt to consider this point neerer hand, there  
 is no discord of moment amongst vs; no  
 syncere vnion amongst them: but a combi-  
 nation to ruine their common aduersaries;  
 as some Princes, which otherwise bare mutual grudges  
 one against another, entertaine neuerthelesse a league  
 against a common enemy. So Herod and Pilate  
 agreed, in putting to death the Lord Iesus, the sauiour  
 of the world.

Surely it cannot be denied, but that in former ages,  
 the dissentions in the Romish Church were very  
 great. Their mutuall hatred was deadly, witnesse  
 their schisme, witnesse also the great variety of opi-  
 nions amongst those doctours which themselves stile  
 Catholique. who so will see prooffe of this, let him only  
 consult the writings of Cardinall Bellarmine, there  
 he shall find diuersities, and contrarities of opinions  
 amongst the Catholique doctours almost about euery  
 point of religion.

But the Pope being then busied about the establishmēt  
 of his Papall omnipotence his spirituall authority over  
 the temporalty, yea his temporall authority ouer the

emporalty, and spirituality together, tormented not himselfe with those disputes, not so much as to interpose his authority to appease them. For those schoole-broiles at that time did not a whit preiudice his designes, but rather helped them forward. So long as these doctors sharpened their subtilties against themselves, they let him alone in peace, they outvied one another in flattering of him, each side fearing lest he should incline to its opposite. This indifferencie was both acceptable to the disagreeing parties, and beneficiall to the Pope. There were as yet no strangers which might publish the shame of these doings, and advantage themselves by these domesticke quarrells of their enemies: they spake therefore at that time freely, and boldly vented their opinions betweene themselves. But since that, the world is well changed, their affaires are no longer at this point. Now it was to be feared, least the discord of the seruants, should ruine the authority of the Master. For this it is, that he hath desired to lull it asleepe, that he may bend the entire forces of his supports, against the stranger, and common adversary. He was now to looke to it, that they without tooke no advantage of this dissention, & to take away the scandall of it from those that are within. This is that he hath done, but after a sorry manner, as hee could, tyrannically, and by meanes altogether shamefull. Not by a resolution of their doubts, by stating of their questions, by a rationall decision of their controversies; but by his absolute authority imposing silence vpon the parties, by this trick, smothering the euill, without meddling with the root.

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He that will be better informed concerning this, let him obserue that even at this day ( for example ) the true followers of Thomas yeeld not to Bellarmine, that their Angelicall Doctor concluded amisse, affirming *that the image of Christ, and the true Crosse are to be worshipped with the same adoration, that Christ himselfe.* That the Sorbonists will not consent to the Iesuits, *that the Pope should be above a Councell, that he may as well depose as excommunicate Kings, that a Tyrant may lawfully be put to death even by a private man.* In the meane while these points are of such consequence, that if any of them be true, they vnavoidably damne the contrary. If the opinion of Bellarmine be true, touching the adoration of images, that of Thomas is pure idolatrie: if the tenet of the Iesuits concerning the authority of the Pope be receivable, that of the Sorbonists is schismaticall and hereticall. *Bellar. de imag. l. 2. c. 20. 21.*

What will be answered vs here? Doubtlesse that these opinions are but problematicall, and may on both sides indifferently be maintained, so long as the Church hath not given her determination of them. This hole indeed they vsually start out at, when for the diversity of opinions which are amongst them, they are pressed not to taxe that fault in others, which is so notorious in themselves, not to vrge those lawes vpon others which they meane to shift off themselves. Neverthelessse their by-corner reacheth not farre, they cannot runne farre, if one briefly tell them, that the sentence of the Church is not effectiue, but declaratiue, that it makes not truth but directeth to it, it makes not heresie, but points it out. Even as the opinion of the  
Physician

Physitian makes the disease neither better, nor worse then it is, lesse doth it make it what it is. The diseased party then of whō the Physitiā hath decreed nothing, cealeth not to be sicke and to dye, as well as those who by a true prognosticke were iudged to be in danger of death. Whether the iudgement then of the church be interposed or not, that which deserues to bee condemned is condemnable of it selfe, and in the sequel, makes him that beleeueth it infallibly damnable.

*Vid. Sleidan.  
comment. l. 22.*

But let any man tell me, whether there may be imagined a more compleat and formall schisme, then that which we see in the protestation of the French church against the councell of *Trent*: Yes, they say, but this was but in certaine points. What matters that? Seeing that a Councell is a body, and expects either to be wholly receaued, or wholly reiected: not submitting it selfe to iudgement, that they to whom it speaketh by authority, should goe about to choose, and picke out some of its determinations. But requiring of all an absolute and vniversall obedience by reason of its authority, and the pretended presidence and guidance of the holy Ghost.

After all this, who will not be more astonished, to see that the Pope pronounceth not definitiue sentence vpon these differences, dispatcheth not these difficulties, determineth not these questions. Is it because he taketh delight, to foster and cherish discord amongst his adherents? No, this is no time for it. He is so neerly assaulted by those without, and so lustily incountered with, that he had need haue good entercourse, & keepe good correspondency with those that are  
within



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within. Is it then because he fauoureth all sides equally? neither, this is more vnlikely then the other. He loueth his greatnesse to well, he is too iealous of his authority, too zealous for the aduācemēt of his Papal omnipotēcy to beare no more affection to those who imploy their spirits to his bent, for his soueraignty, thē to those who crosse it, & skirmish with it. Is it not known, how these are esteemed of, in that they are tearmed *Politikes*, and haue not the name of Catholiques allowed them, but grudgingly. That which holdeth the Pope, from openly condemning some of them, is a feare by alienating them to diminish his forces. He knoweth, that slippery things wrung to hard slide away the faster: that lines stretched too much snap in sunder. He remembreth the peremptory roughnes of Leo the tenth, he hath seene how much it hath cost him (or to speake more properly) the papall Monarchy, to haue prosecuted the affaires of the See so eagerly, to haue beene so stiffely bent in the breaking of that, which (as he thinkes) might haue beene mollified and bended with time.

By this it is to be seene, that there is rather a conspiracy amongst them, then a true vnion: as on the contrary, the difference amongst vs is rather a diversity, then a diuision, in the circumstances, then in the thing; in the accessory, then in the principall; in the policy, then in the doctrine; amongst some persons, then in the Corporation, and generality of our Churches. Witnesse the harmony of our confessions, and Catechismes, a harmony grounded vpon no other plot, or designe, then that of cōming to the kingdome of hea-

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uen,

*Iohn. 17.**Iud. v. 12.*

uen, to the fruition of the heavenly inheritance, by *that one and only way, the knowledge of one true God, and whom he hath sent Iesus Christ.* If some turbulent spirits strive to trouble our peace, to diuide our vnity, wee account them not ours, they are *spots in our feasts*, and scabs in our body, which spirituall vigour hath chased out. Surely if any one communicate not with vs, in doctrine and charity, he is none of ours, although he impugne the same aduersarie with vs: no more, then he is of that side which impugneth vs, vnder colour, that he opposeth vs with them. They are not accounted members of the Romane Church, who oppose vs with as much violence as shee doth, no more ought the same men to bee esteemed ours, vnder this couert, that they fight with vs against the Church of Rome; but indeede with much lesse valour and efficacy: and therefore they are much more supported by her, and shee by them reciprocally, then they support vs.

## CHAP. XV.

*That novelty is a reproach which is ordinarily cast vpon truth, and how shee hath beene cleared of it from time to time.*



Et vs come now to the preiudice strongest of all the rest, that *Antiquity* they pretend, burdening on the contrary, the truth which we preach, as new, with hatred and envy. *Antiquity*, they say, is diuine and venerable, novelty



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nouelty on the other side, damnable and diuellish. The truth of this wee willingly subscribed to, but wee yeeld not, that this antiquity, which they so much cracke of, appertaineth vnto them: that the shame of nouelty which they so much taunt vs with, is due vnto vs. Here standeth the difference, if they can iustifie that they are ancients then wee, let them gaine the cause: if wee are conuincd of nouelty, let sentence be pronounced against vs, the condemnation shall be iust, we are all ready to giue way to it, and to be the first that shall set their hands to it.

But wee earnestly request, that their pretences may not be take vpon their words, that our reasons may be pondered ere we bee condemned of nouelty vpon a bare accusatiō: yea although there were some likelihood of truth in it. So long as the accuser speaketh, it is hard if the defendant be not iniured. But the lawes, but nature, but God willeth, that both parties, the plaintiff and defendant, be heard with equall attention and equity. Otherwise, where is the innocent that could shroud himselfe from the fraud and violence of calūny: alwaies malicious, but then confident and peremptory, when shee perceiueth herselfe handsomely trimmed, and to be favoured something like the truth.

To begin this point, wee say that it is no new matter that truth should be censured of nouelty, nor that falsehood should be invested with the venerable and sacred mantle of antiquity. The Iewes cast this aspersiō vpon our Sauour the Prophet of Prophets, and doctor of doctors: contrarily they tooke to themselves this prerogative, that they were the

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retainers

¶ Marc 7. 5.  
Math. 13. 2.

b Sym. in relat.

retainers of truth. b The pagans made the primitive Christians odious to the world by the aspersions of nouelty. Proud and lying braggers, they made brauadoes and trophies, with the monuments of their antiquity. It is for vs then to thinke our selues happy, and to cheare vp our selues in that wee are partakers of the same slanders with Christ: these are honorable skars, with which the primitive Christians were marked: And they who goe about to shame vs by these aspersions, who boast and brag of their antiquity, if they doe it vpon the same title which the Iewes and Pagans presumed on, are they not vnhappie, and their proceeding is it not really as ridiculous, as in appearance it was commendable? Now that it is so, it appeareth by the nature of the answeres we oppose to their exceptions, conformable to those of Christ to the Iewes, and of the Christians to the pagans, to discover the impiety, quell the earnestnes, and abate the insolency of the like calumnies. *Search the scriptures* (saith our Sauour) *for in them yee thinke to haue eternall life, and they are they which testifie of me,* d *If you haue beleeued in Moses yee beleue also in me, for he wrote of me.* This is our defence at this day. Wee are slandered as innouators, wee answer, search the Scriptures, if you beleue Moses, the Prophets and Apostles, you will beleeue also in Christ, preached in the midst of vs, wee publish nothing, but what hath beene written by them. It was objected to our Sauour, e that *his disciples violated the traditions of the fathers*, he replied vnto them, *that by their traditions they had made void the word of God.* Wee at t' is time

Ioh. 5. 39.

Ioh. 5. 49.

Math 23. 6.



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time are molested with the same censure, wee in our Saviours authority, retort the same reproch, vsing his words, in the face of them that brocht it. Wee offer to make it manifest, wee doe indeede make it a plaine case, that they nullifie the word of God by their traditions, that our antiquity is the antiquity of the Scripture, yea of the truth contained in it, which was preached before euer it was written. So when the Pagans by this aspersiō (though false) of nouelty, made the cause of the Christians suspected, they were confuted by <sup>f</sup> the antiquity of the scriptures, and by a proposall of these considerations, that wee are not so much to care

*when, <sup>h</sup> as upon what grounds wee embrace religion, that as God almighty Iehouah, the ancient of daies is not of any new being. so his true worship cannot be new, the forme of which worship who can better prescribe, then God himselfe? who (saide they) is more to be be- leeued in a matter concerning God, then God himselfe? is man to be credited, who is ignorant of himselfe, vnlesse God assist him, and reueale him to himselfe? It is not the antiquity of yeares, but of manners which is venerable. Its no disparagement to be conuerted euen in the dotting age of the world, no age is superannuated for repentance. It is rather a shame, not to be forward in a willing and industrious amendment in old age. So the Primitiue Christians defended themselves; and so in these times, wee frame our apologies. Wee rehearse thesame things to iustifie vs. Wee request, that the antiquity not of persones, but of doctrine may be respected. This is that which we expect, that to which wee haue summoned, and doe daily call our*

*f. Tertul. Apol. c. 19.*

*h. Ariob. Contr. Genes. lib. 2.*

*i. Ambros. in res- pos. ad Sym. ce- lat.*

adversaries to. Hither our adversaries dare not come, that they may not come hither, they find excuses to runne back. It is then, a base slander which is cast vpon vs; that wee confesse our religion is new, that wee denie, which wee stifly affirme, that antiquity is allwaies on truths side. Christ in appearance, was but an vpstart in respect of his adversaries; as being but newly come abroad; Christian religion, if one would haue iudged of it, while he cast his eyes vpon the heathenish monuments, their temples and edifices, would haue beene thought a neotericke vanity. New in outward shew, but really Christ and his doctrine, in antiquity surpassed the Pharises, and their leauen; Christianity was by many ages ancienter then Paganisme. But is it not a kind of stupidity in mā, more to looke after towers and steeples, then truth? neuer remēbring that there was a time when these deuices were not; but truth was before them all.

Is it not reasonable here that wee should be heard? will it not be thought, that wee speake with reason, when wee affectionately both aduise and entreate, that it may be considered, that it is a fault, almost common to all men, to call that new, which is not so but in respect of them, to bestow the honour of antiquity vpon nothing but what is ancient in their opinion; measuring both antiquity and nouelty, by the ell of their memories. It fares with religion and lawes, which the corruption and ignorance of the times hath obscured, and as it were buried, as it doth with Countries called new-found lands, because lately discouered: yet who is there that hath not his senses stolne from him, which doubts



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doubts but that they are of the same standing with the world? All reformation is new, what matter is it if the modell, and patterne of it be antient? Let our discovery be new, The land which wee haue discovered is ancient, hath alwaies beene, though vnknowne to the multitude.

## CHAP. XVI.

*That the search of antiquity is not rightly ordered,  
and what the direction is which Saint  
Cyprian giues vs for it,*

**W**E E affirme then, that antiquity is alwaies on the right hand of truth, wee beleue it, and preach it, honouring true antiquity, not that which seemeth so to our fancy ignorant of times past: but that which is true and reall. Otherwise, wee should be like those, which sometimes thought, that beyond the great Ocean, and Atlantique sea, there was no land, because there was neuer knowne any Pilot, that went so farre, vntill Columbus ventred vpon it in the time of our Grandfathers. Wee beginne at our shore, with our time and so goe backward; but why at least peirce wee not this Ocean of time, and so get through to the other end? why loose wee courage in the midst of our voyage, why turne wee faile so suddainely? If wee haue had neither the skill nor courage to faile further, why affirme wee so confidently, that there is nothing beyond our computation? why dreame wee that it is impossible for vs,  
to find

to find that which wee neuer sufficiently looked after, fearing to find it, desirous not to find it. Wee may then iustly suffer this taunt, that wee fainted in our vnder takings; that wee were tired in our iourney. When they goe about to calculate antiquity, now a daies they beginne not with that which is first, the first epoche is, *where were you within these hundred yeares!* so in steede of going forward, they stop at a short period and retire homeward. In the meane time this path were not to be neglected, nor this method to be refused, if they would not stop in their search, vntill they came to the age of the Apostles; for beateing this way so farre, how many nouelties would their be met with betweene this and that, of fresher date, and which might be questioned, *where were you before?* which are not then of that ancient originall, nor graced with the priuiledges of true antiquity, which yet are antiquities in respect of vs, and our times: but meere nouelties in respect of the age of the Apostles.

That which was in the age of the Apostles, is truely ancient, and nothing ancient but that: they are the fathers whose bounds wee must not remoue: wee must inquire after the waies of these fathers, as for those degenerate ancestors which came afterwards, wee haue an expresse prohibition. *Walke not according to the statutes of your fathers, and regard not their ordinances, I am Iehouah your God, walke in my statutes, keepe my commandements, and doe them.* Antiquity then is not to be accounted of, but as shee is a witnessse of truth, according to Tertullian, that which was first taught (saith hee) is of the Lord and true. That which

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Ezek. 20. 18.

Tertull. de pres  
cont. her.



is absolutely first then, is to bee sought out, and from it the calculation is to be begun.

St. Cyprian giueth vs a direction for this calculation, (although he otherwise applyeth it) which is as pertinent, as it is familiar, instructing vs, that euen as a conduit of water which formerly ranne copiously, and continually coming to faile vpon a suddaine, wee haue recourse to the spring-head, to know the cause of this defect: whether it bee that the drying of the fountaine, depriueth the running water, both of an originall & nourishment: or whether the fountaine being entire the water faileth in its course, the pipe being either broke or stopt, that it being mended the water may bee restored to the vse of the citty, in the same plenty & purity it proceedeth from the fountaine: so, saith he, the Priestes of God ought to repaire to the originall, and the tradition of the Gospell and Apostles, in keeping his commandements, to the end, that the reason of our actions may be deduced, from the same beginning, whence that deriueth its authority. That wee may not doubt, what is the tradition of which he speaketh: let vs heare what he saith a little before, to the same purpose. One alleadged to him tradition; whence is this tradition, replyeth he, is it from the Lord, from the authority of the Euangelists or Apostles? For that those things which are written, in the booke of the law, are to bee obserued, God himselfe testifieth, telling Iosuah that the booke of the Law, the scripture should not depart out of his mouth. If then it bee either commanded in the Gospell or contained in the Apostolicall writings, that they

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which

*Cypri. ad Pomp.  
cont. epist. Septis  
Epist. epist. 74.  
ex edit Farnell.*

*Cypri. ibid.*

which come out of any heresie, be it what it will should not be baptised, let this holy and diuine tradition be obserued. St. Cyprian reiecteth not the baptism of heretickes, but only because he beleeueth not that it was a holy and diuine tradition, that it should bee admitted; he is ready to receiue it, if it bee proued vnto him to bee such a one; giuing vs the rule to proue it, by the apostolicall writings. He calleth then a diuine and holy tradition, all that which may bee iustified by them, as for other traditions, he putteth them aside with this slighting interrogatory *whence is this tradition?* Now therefore such traditions as these, we are ready to accept, prouided that the Papists, after the same method, manifest their origin all vnto vs. When wee demand whence is this tradition? when beganne it? let them answer vs, it is drawne from the writings, it hath beene from the time of the Apostles.

## CHAP: XVII.

*That the only meanes to proue true antiquity,  
is to haue recourse to the beginning  
by the scripture.*

**N**ow that wee alledge St. Cyprian, it is not to authorise the truth, by the authority of men, only wee borrow their words, and fancies to expresse it. Wee wish that it may be considered, not who speakes, but what is spoken. But if better authority here be called for, we wil alledge supreme authoritie; that of the Lord prescribing  
*vs the*



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vs the rule *It was not so from the beginning.* Wisely then, and fitly, <sup>a</sup> said Tertullian, *that which is the first, is the truer, and that which is from the beginning is first, and that which is of the Apostles, is from the beginning.* To which wee adde, only that which followeth of it selfe, that which is in the scripture, in the writings of the Apostles is of the Apostles.

Tertul. contr.  
Marcion. lib.  
4. ca. 5.

So then, in respect of this antiquity, doe wee not submit our selues to reason, when wee yeeld that our doctrine should be reiected, if it be not of the Apostles? Are not our proofes authētique to cōfirme the antiquity of our religion, when they are gathered out of their writings, the writings of the Prophets & Euāgelists?

The course which is taken, to proue the antiquity so much talked of in the Church of Rome, is a recourse to Fathers, and Councils. The more ancient these Fathers and Councils are, proue they not this antiquity the more evidently? But what fathers, what Councils are more ancient, then the scripture? what antiquity then, is ancientser then the scriptures? what title more ancient then that which is of the same date with the scriptures? certainly it is an excesse of open blasphemy, to equalize either fathers or councils to Scripture, and yet this is done. But though this be done, yet it will not be said, that the Scripture is of a fresher originall then the fathers, and Councils, Impudency hath not yet ventured so farre. He then of whose side is the doctrine of the scripture, hath gained the prerogative of antiquity, and by consequent of truth. So then this question about antiquity is brought to this issue, that wee are to examine which

is the doctrine most consonant to Scripture, this being cleared, the controversie of antiquity need to trouble vs no longer.

It is impossible otherwise to decide it: for let them alleage fathers, and Councells, as long as they will, this scruple still remaineth, to knowe if the Apostles haue so ordained. *Vniuersall consent* cannot be called to witnesse in this case, for to shew that, it would be requisite to aske all persons of all ages, vntill the Apostles. If the name of vniuersall consent, be attributed to that which is beleeued by the greater part, to the most received opinion, yet how shall we knowe and iudge of this kinde of vniuersall agreement? Must

*b. Just. Mart.*

*in dial. cont. Try.*

*Iren. cont. Her.*

*lib. 5. c. 33.*

*Euseb. Eccl. hist.*

*lib. 3. c. 36.*

*Tertul. de spe fi-*

*del prout cita-*

*sur à Hier. in*

*Com. sup. 36. c.*

*Ezech. Viêt. ap.*

*Hier. ib. & in*

*Catal. script. Ec-*

*cles. in nom.*

*Papius Lactan.*

*lib. 7. c. 25.*

*c. Aug. lib. 1. de*

*merit. peccat.*

*c. 20. & 24. &*

*lib. ad Bonif.*

*cont. 2. Epist.*

*Pelag. c. 22. &*

*lib. 4. c. 4. & 1.*

*cont. Iulian. c. 2.*

*& passim a ibi.*

it be by Councells? Provinciall Councells cannot giue vs sufficient assurance of it, and for generall let them shew vs that after that at Ierusalem which is registred in the Scripture, there was any one held before that of Nice, which was not celebrated vntill about the yeare 325. shall it be by the writings of the fathers which liued before this Councell? The *b* greatest part, yea & most ancient of them had this strange conceit, that we are to expect after the resurrection, an earthly happines here below, for the space of 1000 yeares, during which the Lord also shall conuerse with vs eating, and drinking. A doctrine which those Fathers propose as receaued of all the Church. The Fathers then are not sufficient witnesses, the consent of the Church is not a sufficient testimonie of true antiquitie. *c* But what shall we say of their consent in receiuing little children to the Eucharist? Shall we therefore beleue this opinion to be ancient? Ancient indeed



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in respect of vs, but not of truth, which being truly ancient and Apostolicall, hath condemned it of error, which doubtlesse will be confessed by the Church of Rome. They which came after these ancients, haue corrected their errours, concerning the thousand yeares habitation vpon earth, the worldly delights after the resurrection, the admission of children to the Communion. Their comming afterward, hath not preiudiced the priority of truth, which they set vp againe in her ancient splendor and Maiesty. The time which these fathers lived before them, advantaged not their opinions younger then truth.

It is then a reasonable offer which we make, to verifie the antiquity of our religion by the Scripture. It is an easie, necessary, and certaine discovery. For how few are there to be found, which either are versed in antiquity, or can be? Seeing the tedious succession of so many ages, the multitude of volumes which must be read, and perused for this purpose. A multitude, if we haue regard to the truth of the history we search, defectiue; if to the leasure or ability of the greater sort infinite. Let them which haue beene versed in these enquiries speake, if they finde not through every age changes, and alterations? But the Scripture is exposed to the view of every one; it is but one booke in which that which is necessary to salvation is easie to him, who is not preoccupied either with passion, or with a conceit of its obscurity. This wee haue elsewhere demonstrated, here we will only recite as appertaining to the matter we haue in hand, that which the renowned father *Chrysostome* speaketh concerning

*Chrys. 2. ad  
in acta rom. 4.  
edit. Samit.*

ning this. The Pagan saith, I would make my selfe a Christian, but I knowe not which side to fasten on. There are many contentions among you, every one saith, I speake the truth. I knowe not vnto what, or whom to referre my selfe: both sides pretend Scripture. But answer him, this maketh much for vs: for if wee should say that we beleue reasons, there would be something to trouble one, but seeing that we stand to the Scriptures seeing they are plaine, and true, it is very easie to iudge of the matter. If any one consent vnto them he is a Christian: if he oppose them, he is far from their company.

These are the very words of that father, which in his mouth will finde a great deale more favour, and lesse envy then in ours. Words which advertise vs, that the Scripture is the most especiall instrument to haue recourse to, in the search either of antiquity, or truth. Words also, which avouch that the Pagan himselfe, may iudge who is he that beleueth, who speaketh agreeably to Scripture: although he cannot iudge of the truth contained in it. For they are very different things to iudge of the truth of a writing, and of the conformity of some discourse to it. The Pagans could not iudge of the truth of the Scripture, but according to *Chrysostome*, they might discern, what tenet and opinion was most conformable to it. Now this sufficeth in the question of antiquity: for neither side doubteth, but that the Scripture is most ancient, that side then which shall be found most conformable to it, shall be the most ancient. The Pagans may iudge of this conformity, saith *Chrysostome*, how much  
rather



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rather then may the Christians. The shortest cut then to the composing of this difference, is to addresse our selues to the Scripture.

When one would knowe the antiquity of the priuiledges of a Colledge, or a society, he repaireth no whither, but to the Charter of the foundation. The instrument of the foundation of the Church is the Scripture: if we offer to verifie our antiquity, if we doe verifie it by the date of this instrument: wee proceed ingeniously, and our conclusion is irresistible. Let the cease then to reproach vs, that wee haue brought in a new doctrine, vnknowne in the times of the Apostles. Let them not for shame boast any longer of antiquity, seeing they refuse to be controlled by the Scripture, the most ancient monument of antiquity. Certainly they make but an vntoward enquiry into antiquitie, who measure it by a certaine number of yeares: who dreame that to haue beene alwaies extant, whose beginning they are ignorant of.

It is a safer course then, to proue antiquity by truth, then truth by antiquity. *Custom without truth*, as St Cyprian well obserued, *is but antiquity of error*. The proportion, elaborate figure, the beauty of a medaile, statue, or an old peece of building is not knowne by the antiquity, but the antiquity of them is characterized by these conditions as by its infallible markes. So the glory and vse of the Sunne, are not discerned by his antiquity, but by his glory and vse, hee may bee iudged to be as old as heaven and earth. It is not with time in respect of truth, as it is in respect of nobility, the antiquity of which augmenteth its reverence, making

Cyprian.  
Epist. 74.

king it more illustrious. Time contributeth no growth, nor luster to truth. Shee was as much herselfe, in her cradle, as shee is many centuries of yeares after. We must belecue that the thing is, and afterward examine since what time it beganne to be. Let vs proue our religion to be true: and afterward let vs consider its antiquity: yea by this meanes wee shall haue proued it; for vertue is ancients then vice, truth then lyes, superstition is after religion as sicknesse after health. So wee are ready to verify both the antiquitie of our religion, by its truth, and the truth of it by its antiquitie: beginning at the well-head, the times of the Patriarches, Prophets and Apostles; that the processe may be abridged, and speedily ended.

### CHAP: XVIII.

*That upon the supposition, that the Church of Rome hath sometimes beene a true Church, it cannot be concluded, that shee is so at this day.*

**Q** on their side those counterfeit flashes of antiquity vanish, which now with a reall brightnesse, shine more vigorously on our side. They who cracked so much of their antiquity, are found to be but vpstarts; and wee which were flouted at as new comers, are found to haue the strongest title to antiquity. Yet here they will demand, whether wee can deny but that the Church of Rome hath beene a true Church: seeing there is extant an  
Epistle



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Epistle of St. Paule addrested vnto her, in which her  
 a faith is commended, as being renowned through  
 the whole world? Certes wee confesse, that the Church <sup>1. Rom. 1.8.</sup>  
 of *Rome* hath sometimes been not *the* true church, but  
 a true Church: that her faith hath beene commended,  
 by the Apostle. We say also, that if they can make her  
 appeare to vs at this day, as shee was then, wee will  
 willingly shake hands with her. That neuerthelesse,  
 this cannot serue her for any prerogatiue; for if the  
 Apostle directeth one letter to her, he wrote two to  
 the Corinthians, if he extolled her faith, testifying of  
 it that it was renowned through the whole world,  
 he hath graced also the faith of the Thessalonians with <sup>2. 1. Thes. 1.8.</sup>  
 the same elogies. These prerogatiues benefit not any  
 of those Churches, at this day, with any priuiledge,  
 why then doth the Church of Rome extract advanta-  
 ges out of them? The Churches of Constantinople,  
 Antioch, Alexandria haue sometimes beene pure and  
 flourishing Churches: but now who condemneth the  
 not, as being fallen from the piety and doctrine of  
 their ancestors? But they adde, that the Church of  
 God cannot faile or decay: a strange pertinacy! The  
 Churches which we haue named of Corinth, Thes-  
 salonica, Alexandria, and Constantinople since that  
 they are altered & changed: that they haue failed, and  
 fallen away, are not permitted to haue recourse to the  
 priuiledge, and to the fauour which God had shew-  
 ed vnto their predecessors, if they alleage, that they  
 haue beene sometimes true Churches, yet this con-  
 sequence will not be admitted, that therefore they are  
 so now. It will easily and clearely be manifested, that  
 K they

they are no longer true churches; and that neuerthe-  
 lesse, the church of God hath not beene conquered  
 by the gates of hell, but hath continued immouable  
 vpon the rocke, vpon which shee was built by the su-  
 preme Architect, the Lord Iesus. It will be answered  
 these Churches, that their ancestors indeede were of  
 the true Church, but that also the gates of hell haue  
 not preuailed against them, that they haue ouercome  
 temptations, that they haue vanquished death, and  
 shall vanquish the graue; that they which haue suc-  
 ceeded them, haue succeeded them in the name and  
 title of the Church: not in truth of doctrine, not in  
 purity of life, and that therefore they are not of the  
 true Church. That it is not therefore strange, that  
 the promises made vnto the Church, should be true,  
 and yet not appertaine vnto them; seeing they are  
 neither the true Church, nor true Churches, but bare-  
 ly successors of some that haue beene.

Let the Doctors of the Church of Rome here tell  
 vs in conscience, if such an answer be not pertinent,  
 & beyond reply to the Easterne Churches, which are  
 separated from the Romane, when they alleadge their  
 Ancestors, when they say the fathers were of  
 them. Why should it not be permitted vs then, to  
 vse the same answer to them: that their predecessors  
 made a part of the true Church, that the gates of hell  
 haue not preuailed again't them: but this honour  
 and especiall fauour of God advantageth not their  
 posterity, vlesse they make it evident, that they haue  
 not been Apostates from the doctrine of their fathers.  
Good parents may haue bad Children: and yet God  
faile



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failes not of his promise to the Parents, although the child receiue the stipend due vnto his iniquity: the pity of his parents serues but to encrease his condemnation. A good father cannot perish, a true Church cannot fall away. But as it is but too common, that wicked children succcede good parents, which perish in their sinne, except they repent: so to a true Church an impure Church succeedeth, and perisheth in her impurity, vnlesse shee be repurified and reformed. *Doec. Math. 3.9.*  
*yee workes worthy of repentance, and presume not to say, that wee are the Children of Abraham* (saide Iohn Baptist to the Iewes) *If d yee were the Children of Abraham, yee would doe the workes of Abraham,* (saide *d. Iohn. 8. 39.* the Lord to them, then when they bragged, that they were of the race of Abraham) They *c* then are the true Children of Abraham, which are his Child- *c. Rom. 4. 16.*  
*& 9. 7.* in the faith, and they are truely the successors of the Primitiue Churches, which haue succeeded them in the doctrine of the faith.

The ancestors of the twelue tribes which reuolted, were of the true Church; for all this, could it be said, after their reuolt, because sometimes they had beene, that therefore they were so still, vnder pretēce that the true Church cannot reuolt? doubtlesse no, for when it was said that the ten tribes at other times had beene of the true Church, that was alwaies vnderstood of their pious and religious ancestors: of them, meere-ly in respect of the outward profession, and in regard of the opiniō men might conceiue of them, before their reuolt. So their reuolt caused not that the Church should reuolt, but discovered their hypocrisie, *f. Ierem. 3. 11.* More-

Ezech. 16. 51  
& 23. 11.  
2. King 16. 21.  
g. Esa. 1. 9.

b. Ezech. 9. 4.

over it so fell out that Iudah, Benjamin, and the halfe tribe of Manasseh reuolted also with a worse apostacy then they of Israell; and consequently the reuolt was generall in all Israel; yet not withstanding it could not be laid, euen then, & that the Church of God was reuolted, because that instead of the reuolted multitude, God alwaies preferued his owne. A small number of the election of grace,<sup>h</sup> which groaned & sighed for all the abominations, which were committed in Ierusalem.

## CHAP. XIX.

*That notwithstanding the reuolt of the Romish Church, the true Church hath continued whole and entire.*

2. 2. Thes. 2. 3.

b. Ierem. 7. 4.

g. Ierem. ib.



IN the Apostacy <sup>a</sup> which was to be in the Christian Church, and which at this day wee see to be, the same is come to passe. If the Iewes in vaine cryed *the<sup>b</sup> Temple, the Temple*, in vaine cry they now adaies, *the Church, the Church*. If there were nothing but the Temple, an empty name, a stately den of theeues. If it were sometimes answered them which boasted of it <sup>c</sup> *Trust not upon lying words, The temple of the Lord &c.* May not wee now make the same answer vpon the like occasion. *They brag'd, that the law should not perish from the Priest, nor the counsell from the wise, nor the word from the Prophet, because these promises were made to the Church.*

At



At this day the Romanists say the same, make the same vauntes, but that which was sometimes answered those vaine glorious hypocrites, *the law shall perish from Priest, & counsell from the sage*, is that which we tell our aduersaries, it is that which wee desire to be admitted to verifie, that wee may not be oppressed with these preiudices, wherewith the Iewes anciently endeauored to confute the Prophets and the Lord, the Prince of Prophets himselfe, the supream Prophet of his Church.

At the time when the Lord came into the world: when God was manifested in the flesh, and many yeares before that time, what was the state, and outward face of the Iewish Church? What was the high Priest? What were the successors of Moses which pretended antiquity, succession and the title of guides, and Pastors of Israel? Surely enemies of God vnder the honest title of being his seruants: seducers of the People, vnder the demure shew of being their teachers: Corrupters of the law, wearing the ornaments, and sitting in the chaire of interpreters; commending themselves to the people, and by them commended vnder this magnificent title. Such was the Iewish Church to looke vpon outwardly, as well in those which sate & ruled in their Synagogues, in their great & little councells which they called the *Sanhedrin*; as in the route & multitude which followed approued, & adhered to those disorders. So miserable was the face of the Iewish Church at that time, which yet had not alwaies beene so. But neuerthelesse, in this so thicke and blacke darknesse God caused his light to

shine, reserued his wheat amongst this chaffe, in that infected multitude he preserued a small number from that spirituall pestilence: small indeed, but so vseth to be the number of things of worth, excellencies are rarities. There is much stone, few diamonds: there are many dullards, few sages. *It is the little flock to whom it hath pleased the father to giue the Kingdome.*

So then the Church which hath succeeded, which hath occupied the roome of the true Church, may become an harlot by being erroneous and apostaticall, and yet the true Church erreth not, is not abandoned of her Lord and husband. The reply also, which here is made vnto vs, is impertinent, not tolerable, That the estate of the Church, was of another nature vnder the old Testament, before the first comming of our Sauour, while the e heire was a child, and the Church enioyed not a full liberty; while shee f saluted the promises of the actuall exhibition of the Messiah, & of the abundance of Grace in him, a farre off, without obtaining them as yet. All this is true, but would they hence infer that the heavenly father hath disinherited his childre, vnder the old Testament, which he doth no longer vnder the new? That he hath prostituted his spouse, but now keepeth her in his Cabinet? No, our heauely father hath neuer been without Children, our bridegroom without the Church his bride. It is true indeede that he maintained her more sparingly, vnder the old, then vnder the new Testament, as the scripture teacheth, and wee beleue. But wee denie

2. Gal. 4. 1. 2. 3.  
f. Heb. 11. 13.  
39.



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denie that he forsooke her any more then, then now, for, *he which & toucheth you saith he, toucheth the apple of mine eye.* The Church then which reuolted vnder the old Testament, the Church which followed that reuolt was not the Church, but in name and in respect of the reuenues and dignities into which it succeeded, masked howsoever with the outward profession of the true religion. This was the Church which forsooke God, this was the Church whom God forsooke. g Zach. 2. 8.

If then any Church in these times after the like manner become apostaticall, ought she to haue any more priuiledge vnder the new, then vnder the old Testament? God detesteth hypocrisie equally in all ages, yea the greater it is, the more abominable it is vnto him. If then it be doubled in these latter times, the indignation of God is proportionably incensed against it. The grace offered, excuseth not, but agrauateth the neglect of it, so that there is no difference in that which concerneth the perseuerance and revolt of the Church, vnder the law, or vnder grace.

This is our beleife and our doctrine in this point. Not that we would affirme, that the true Church erreth or falleth away finally in that which is fundamentall; although in some of her <sup>h</sup> members, sometimes she goe away for a time. But we affirme, that they b Gal. 1. & 3. 1. who by most voices beare away the title of the Church, either haue erred, or may erre, euen fundamentally and finally. So when we say that the Iewish Church hath erred, wee vnderstand not the true Iewish Church, but that which was so in appearance, which tooke

ooke vp its roome, and bare the outward cognifance of it, which had the externall calling, & fucceffion. After the fame manner when we teach, that the Chriftian Church may erre, that it hath erred, we vnderftand not the number of the faithful, the number of their fucceffors in the faith, wee are confident that they cannot erre fundamentally, generally all together, and finally. Wee fay indeede, that the Church which erreth, is that Church, which triumphing with the title of Chriffs fpoufe, is indeede no better then a ftumpet.

## CHAP. XX.

*That they of the Church of Rome vfe a peruerfe and ridiculous manner of Argumentation, while they conclude from the promifes made to the Church, that they neither haue erred, nor can erre*



a. Math. 16. 18

b 1. Tim. 3. 15.

c. Ephel. 1. 32.

d Cant. 2. 16.

& 6. 3.

e. Math. 28. 20.

f. Iohn 16.

It is a friuolous tricke then, that they infift fomuch vpon the promifes made to the Church, and to bring vs newes that ſhee <sup>a</sup> is built vpon a rocke, that the gates of he'l ſhall not preuaile againſt her. It is to no purpoſe, that they alledge thoſe priuiledges, that ſhee is <sup>b</sup> the pillar and prop of truth, the ſpouſe of Chriſt, his <sup>d</sup> onely ſpouſe, that he is, and will be alwaies in the middeſt of her, that his <sup>f</sup> ſpirit guideth her into all truth. The pith of our controuerſie lyes not in all this. Let him which denieth



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nieth the truth of these promises, or envieth the church these elogies be *Anathema Maranatha*; let him be as a *Jew*, or a *Turke*. But as he is not truely a *Jew* which is one outwardly, said the Apostle: so neither is shee alwaies the true church which is so in the account of men; but shee which <sup>g</sup> is so inwardly, whose glory and <sup>g</sup> Rom. 2. 28. praise is of God, and not of men, <sup>h</sup> sealed by his spirit, <sup>b</sup> 1b. <sup>i</sup> knowne of him, & him onely certainly and <sup>k</sup> distinct- <sup>i</sup> 1. Cor. 1. 2. ly. <sup>Ephes. 1. 13.</sup> All the question is, whether shee bee the true <sup>2. Tim. 2. 19.</sup> church, whom the world graceth with this title. If wee should graunt that the church of *Rome* is the true church, doubtlesse we should confesse too, that she never erred fundamentally. Let it then be verified vnto vs that shee is so, and we will giue way to all the rest, we will ingeniously confesse our selues to haue beene schismatiques, in separating our selues from her communion.

The principall question then betweene vs and them is, whether they are the true church or no. This being so, is not their proceeding perverse and ridiculous, when they take that for granted, which is the maine point of our cōtroversie? For alleadging that they are the Church, they thence inferre, that they neither haue erred, nor can erre. This argument should runne backward, they haue not erred, therefore they are the true Church. If a woman accused of adultery, of being taken even in the vile act of her vchastity, instead of answering directly to her accusation, and of acquitting her selfe, by this meanes to recover her good name now tainted, for all her defence, should onely make a bare protestation, that shee were an honest,

L

chast

chast woman, might it not be presumed, that she were either mad as well as dishonest, or else as impudent as vnchast? What should that Physitian bee thought of, which being examined about a fact of impositions objected against him, instead of iustifying his prescriptions, and his application of them according to the rules of Physicke, would onely cry out that hee was a Physitian of much skill, experience, and fidelity? We accuse the church of Rome (she who will needs be called so) of being the whore, and the Babylon in the Revelation. We accuse her Doctors of im poisoning soules; she answereth vs that she is chast, and that she is the spouse of Christ: her Doctors tell vs that they are the successours of the Apostles, and the servants of God; contenting themselves with this poore silly answer, without any other prooffe to iustifie themselves. Truly if we should accord that the Papacy is the spouse of Christ; and that its Doctors are the heires of the Apostles, they would haue gained the cause: but what man is there so stript of reason which seeth not, that when we accuse the Church of Rome for having erred, and plaied the Apostate, wee accuse her of not being the true Church: That when wee accuse the teachers of the church of Rome for being seducers, we deny them to be the successours of the Apostles. So then, when for their compleat defence, they only oppose against vs these glittering titles, they do no more then simply affirme that, which was principally called in question; a pretty defence for them who haue none at all. True it is, that their proceeding would haue some equitie in it, if our accusa-  
tion.



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tion consisted in a naked assertion, and if we barely affirmed that, which we were not able to proue: for to a simple *yea*, it is enough to oppose as simple a *nay*, *you say it, we deny it*. Yet he that is innocent will not content himselfe with this easie come off, couragious as he is, he will doe more then acquit himselfe. But here the question is not about a bare affirmation, but a rationally proofe, so strongly backed, that there is no shift in sophistry, no wrangling devise which they haue not recourse to, that they may not be bound to answer directly. Wee offer to lay open the whoredomes of the Church of Rome, and the impositions of her teachers. We propound this accusation fortified with reasons and proofes. Is not this on our part to proceed as we should? and on theirs by this vaunting, as vaine as it is bold, of the venerable title of the Church, the Pastors and Teachers of the Church, which they oppose vs with, to make themselves rather more suspected, then any whit iustified? Yet when they are prosecuted and driven even into the vttermost corner of their evasions, their last mine, as it were, by which they blow all vp is, *we are the Church of Catholike Doctors*. As if we disputed not with them about the truth of this title, as if this were not the summe and substance of our accusation, that they are not such as they would make vs beleue they are. In doing which, they are like vnto a company of vnlearned Professors, who when they are puzzled & nonplust by their auditors, for want of other reply, betake themselves to the authority of the chaire, and prerogative of the square cap.

## CHAP: XXI.

*That it is an vniust proceeding, to deny the change  
happened in the Church, under pretence that  
the Authors, time, and place of it  
cannot be specified.*

**F**Or all this they imagine, that they come over vs againe very shrewdly by a demand which they vrge vs with, pressing vs to tell, where, when, and by whom the change in the Church was begunne. For presuming that we cannot answere them exactly concerning this, they promise to themselues in the sequell this aduantage, that we shall be forced to yeeld vnto them, that since the times of the apostles, matters haue continued at that point which wee see them to be at at this day; neuer considering that it is the unhappie condition of time, and the ordinary pace of the world to runne on into worse, to loose and destroy with time that good which deserued to haue beene perpetuated by it. Nor as if this corruption or contagion could at all endanger or hurt the true Church, the number of the faithfull and the elect, whom God sustaineth in the midst of the greatest confusions, and enlighteneth in the most fearefull eclipses, as wee haue formerly shewed: but in as much as time shriueleth and wrinckleth, as it were, the face, and outward hue of all things.

Vnder the old Testament, before the publication of  
the



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the yeare of Gods good pleasure, he alwaies preserved his Church, viz. his owne; yet no man denyeth, but the outward face of the Church was the subiect of many and great alterations: all confesse it, and hee which should not, would deny the Scripture. Vnder the new Testament the same is happened, the Church of God neuer altered in that which is essentiall, much lesse hath shee vtterly failed: but if wee consider her outwardly, in the multitude in which shee lay hid as the graine amidst the chaffe, here the change is notorious, wee offer to manifest it to him who doubteth of it. But wee say, it is a tyrannous law to compell vs to particularise the persons, times, & places by whom, when, and where the change, and reuolt was begunne.

When the concealer of stolne goods is attached for felonie, the lawfull owner challenging his goods, and, veresying his title, gaineth his cause, and overthroweth the concealer, although he cannot shew where, when, and by whom the theft was committed. The Physitian forbeareth not to iudge of a disease, and to apply conuenient remedies vnto it, although he be ignorant of the time, place and occasion of it.

Surely it is a weake conclusion in all matters, especially in religion, to infer that no alteration hath beene, vnder colour, that the author, time, and place of it cannot be punctually specified. Such an accurate enquire, acknowledgeth so exact in such circumstances dependeth of the histories of times past; what then, if those histories bee not knowne? what if they bee not to be found in the Records of Antiquity? What a

multitude of alterations haue all along happend, the first authours, times, and places of which, it is impossible to specific? But who is not acquainted with the ordinary dealings of Innouatours? who knoweth not that they vse to mislay or abolish such copies, and evidences as might one day be produced against them? How many bastardly books haue beene fathered vpon ancient, and famous authors which they would haue reiected as monsters? This hath beene practised in all faculties, in Phisick, in Law, and also in Diuinity. It is then a hard and vniust proceeding in Romanists, to bind those who accuse thē for being Innouatours, to produce against them fragments foisted into the Registrie by their owne confederates whereas they produce more authētique, & vnquestionable evidēces.

He that should vndertake to conuince the Iewes of hauing adulterated, or rather abolished the purity of the ancient doctrine of their fathers: since the time of the Prophet Malachie, he would find himselfe hardly tasked, precisely to specific the authors, times, & places of this so strange, & enormous an alteration. Yet it is as cleare as noone, that such a corruptiō, such a chāge hath beene in the Religiō of the Iewes. By what then is this so vndoubted a truth made euident? doubtlesse by the Scriptures, by which wee know what was the ancient Religion of the Iewes. The comparison of that samplar with the religion of the Iewes, as it was in our Sauours time, discovereth what a great diuersity there is, betweene their new superstition and old religion: and consequently marketh out the change, though not the circūstances of it.

And



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And indeede, when the Lord the sonne of God accused the Scribes, and Pharisees, the Doctors and interpreters of the law, and conuined them of ha- uing corrupted the ancient and originall purity, he troubled not himselfe to quote vnto them records and histories, and exquisitely to set downe where, when and by whom the innouation was begunne. He contented himselfe with the Scriptures, and went no farther then the comparison of doctrine. Yet who could better haue preformed such an enterprife then himselfe? who could number to the smallest scruples of time, and was superlatiuey skilled both in Chronologic, and Historie. But he was willing in his owne person, to teach vs what method wee are to follow in discouering, and reforming abuses, to wit, that wee are not bound, scrupulously to specifie all those circumstances, which are of no importance to the maine point.

## CHAP: XXII.

*That there are changes which creepe on by little and little, and that it is hard, yea imposible to  
specifie alwaies the times, places, and  
authors of a change.*

**M**oreover we must needs confesse that which experience dayly thrusteth into our senses, that there are alterations which creepe on and encrease by little and little, so that one cannot so distinctly perceiue them, that it should be

be possible for him precisely to quote the very instant of every degree, in this almost insensible progresse. Who could ever obserue when, where, by whom, by what degrees the French tongue hath been chāged? Yet must he needs be accounted void of iudgement, who from this difficulty, yea impossibilitie, would conclude that there hath beene no change in it. What old man is there, able precisely to obserue the minute, houre, day, month, yea yeare, in which he beginnes to bee an old man, to change his complexion, to feele the decaying of his strength and faculties? yet for all that, he must needs be senselesse, who in his old age should deny so sensible an alteration.

Now to apply these considerations to the estate of the Christian Church. Who knoweth not that in the  
*2 Vid. sup. c. 17.* Primitiue Church, the<sup>a</sup> error of the Millenaries pre-  
 vailed? Yet who is hee that can specifie by whom, where, when it began? Who can particularly tell when it ended, where, and by whom it was first condemned? Vpon this who will inferre, that this error hath beene alwaies, that it is yet in the Church, or that it is not an error, but an Apostolicall doctrine? It was also (as no man doubteth) an error anciently received and approued by the Church, that the Sacrament  
*3 Vid. iter. c. 17.* of the<sup>b</sup> supper was to bee administred to little children. Who will tell vs who was the first father of it? Where, and when it was brought in. Who will produce the records of an opposition made against it? Nay more, let any man tell when, and in what Councell such a doctrine was condemned? There is no man able to performe this, and shall we therefore say its a doctrine of the Apostles. It



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It was an errour of the Fathers of the Primitiue Church, that<sup>e</sup> the soules of the Saints themselves entered not into the heavenly Paradise immediatly after their departure out of their bodies. *Tertullian* excepted only the soules of Martyrs. But who is able to name the author, time, or place of the nativity of this strange opinion? Yet it is most certaine, that this erroneous doctrine, had its birth, growth, and period. It was an erroneous practise in the ancient church, to pray to God in the behalfe of the Patriarchs, Prophets and for the whole company of the iust deceased, for the Martyrs themselves. Who is so versed in the knowledge of antiquity, that can distinctly set downe the time, place, and first inuenter of that so strange a devotion; or the councell in which it was condemned, when, where it was first condemned? The difficulty, yea impossibility of rendring an exact account of such particularities, shall it be a sufficient ground to maintaine, that it alwaies was, and is still in the church.

There was a time when immediatly after Baptisme, the baptised partie was made to tast milke, & hony, when his whole body was to be<sup>f</sup> annointed with oile when they were<sup>g</sup> to abstaine a whole weeke after from washing themselves. When they made vpon a certaine day in the yeare offerings for the nativity, that is, for the memory of the day of the Martyres sufferings. When they thought it an impiety to fast betweene Easter and Whitsonide, to worship kneeling. When<sup>h</sup> they prayed not but towards the East.

When was it that these customes had their beginning? Or if they are Apostolicall, as it was sometimes

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thought

<sup>e</sup> *Iren. cont. haer. res. lib. 5. ad finē.*

*Tertull. de an. cap. 5.*

*Ambros. de bon. Mort. c. 10.*

*Aug. in Enchir. ad Latr. c. 109.*

<sup>d</sup> *Epiph. her. 75. cont. Arr. lib. 3. rem. 1.*

*Cypr. Epist. 34. ex edit. Pamel.*

<sup>e</sup> *Tertull. de coron. Mil. c. 4.*

<sup>f</sup> *Dionys. Areop. de Eccles. Hierarch. c. 2.*

*Clem. const. Apost. lib. 7. c. 41.*

<sup>g</sup> 44.

<sup>h</sup> *Tertull. lib.*

<sup>h</sup> *Basil. de spir. san. c. 27.*

thought when they were practised, how haue they beene since altered? When began their change, by whom, in what place? If wee are not able to satisfie those, which should vrge vs with all these queries, must we needs therefore be obstinate without reason, and peevishly deny the change of those rites? And seeing the change of them was made with reason, must wee not confesse that they were not of Apostolicall, that is, of divine institution?

*Act. 15. 29.*

It was an Apostolicall constitution, but which was to last no longer then the occasion of it, that the faithfull should abstaine from victualls sacrificed to Idols, from bloud, and that which was strangled. Wee see that this constitution hath expired, but if wee cannot assigne the time when it gaue vp the Ghost, or the Synode in which it was abrogated, shall wee therefore affirme that it continueth vntill now? In the meane time, it is as absurd to deny the originall of a thing, vnder pretence that the author, time, and place of it are vnknowne, as to deny the discontinuation and end of it, vnder colour, that it cannot be assigned by whom, where, and when it begunne to be discontinued. As if one should deny that he had ever beene, the month, yeare, or perhaps age, of whose nativitie is vncertaine: or as if one should deny that he were dead, the yeare, or perhaps age, of whose decease is vnknowne vnto him.

It is then an absurd cavill, to presse vs to shew that no change hath happened in the Church, by quoting the time, by assigning the place, by naming the Authors of it. But we argue rationally, when wee proue  
by



by experience, that there hath beene a change: when we compare the doctrine of the Apostles with that which prevailed in the church afterwards, and cleerely manifest the strange diversity, & repugnancy there is betweene them. When we compare the state of the Romish Church, with that of the church in the first & purest ages, and make the diversitie betweene them visible and palpable? Although, this kinde of prooffe being not easie, but to those who haue skill in the languages, we stand not chiefly vpon it. And although it should faile vs, which yet it doth not, yet therefore there should not be any prescription, or exception against Scripture. That which is come vp since, is new in respect of it, though ancient in respect of vs. But here the question is not about the Antiquity of persons. To which we adde, that if there should bee any thing found as ancient as the Scripture, being not conformable vnto it, if its antiquity commend it, its falsity condemneth it so much the more, as it is the nature of euill to be the more pernicious, the more ancient it is.

### CHAP. XXIII.

*That it is not ingenuous dealing, to vrge vs to answer where our Church was, and what Pastors it had before the Reformation.*

**N**ow the authors of these wrangling, cavilling proceedings, might cease their captious quirkes, and take time to blush awhile. But as the contentious spirit of Sophistrie

is infinite in the invention of new trickes to perplex a cause, they giue vs here another knot to vntie. God they say hath alwaies had a church on earth, this wee confesse: and that church hath from time to time had her Pastors, here we agree with them too. But then, say they, *where was your Church before Luther?* What Pastours, what Doctours had it? See here againe, how from the ignorance of man, they conclude the not being of the thing. Presuming that we cannot satisfie these demandes, and assuring themselves that we knowe not where our Church hath beene, and by whom it was guided, they take it for a matter already out of question, that therefore our Church was not at all. In which inference there is discovered a notable peece of wrangling; for it being presupposed (which yet is false, as it will appeare by and by) that we knewe not where our church was, and who haue beene our Pastours, since the alteration, and defection hapned in the church of Rome, might it in conscience hence bee concluded, that it was not therefore at all? Would this consequence be admitted, *Thou knowest not such a thing, therefore it is not, or hath not beene.* Yet this is the manner of their argumentation against vs. *You knowe not, say they, where your Church was, nor who were her Pastours, therefore she was not at all.* Vpon this it is, that they triumph and insult over vs, as if wee answering that we knowe not where our Church was, nor what Teachers it had, we should implicitly yeeld in the same answer, that she was not all, or if she were, that shee was destitute of Pastours.

The like argument once deceaved the Prophet Elias  
when



when he knewe not where the church of the tenne Tribes was, nor who were its Guides. <sup>a</sup> *They haue forsaken thy covenant* (saith he) *they haue broken downe thy altars, they haue slaine thy Prophets, and I am left alone, and they goe about to take away my life also.* Hee thought himselfe to be alone, because his fellows were vnknowne vnto him. But the Lord made him see the imperfection of his vntoward Logicke, advertising him that he had reserved seauen thousand to himselfe, which had not bowed the knee to *Baal*. If then the Church of Israel might subsist so secretly, that *Elias* knewe neither her abode, nor her Pastours, who will thinke it strange, that the same case should happen in the time of our Grandfathers: that then when the earth was overclouded with darknesse, God had a Church, albeit we are not able to specify the place of her residence, or names of her Pastours. It may not here be replied, that at that time beside the hidden company, God had a flourishing Church in *Judah*; in as much as it hath often fallen out, that the Church of *Judah* equalled, yea exceeded<sup>b</sup> the church of *Israel* in corruption. So that *then* to behold the face of the church, as it was obvious to humane view, it could not be said, but all lay in desolation. But albeit that lamentable defection had not beene vniversall in *Israel* and *Judah*, yet the argument drawne from the estate of the *Israelitish* church would still retaine its force, seeing that if such a part of the Church might exist vndiscernable, why may not the other parts also, and all other particular Churches subsist vnknowne?

<sup>a</sup> 1 King. 19. 10  
Rom. 11. 4.

<sup>b</sup> This hath  
been shewed  
already. e. 18.

It's a necessary consequence, that that which hin-

c. Math. 18:17.

d. Elia. 2.2.

e. Math. 5. 15.  
15.

dreth the whole Church from lying hid, ought also to hinder any of her parts: and the same power which preferueth and sustaine th the parts of the Church, viz: particular Churches, amongst the most tumultuous confusions and disorders, shall conserue likewise the whole Church. If we are to thinke, that the Church is alwaies visible, and may be pointed at with the finger, because the Lord prescribing the meanes to compose differences, hath said, *Tell it to the Church*, seeing they are particular Churches to whom recourse in this case is to be had: this reason will proue as strongly, that particular Churches should alwaies be visible. If it hinder not but these may be invisible, as it is agreed vpon, neither will it hinder, that the Church totally in her vniversality may sometimes be invisible. If the Church be alwaies<sup>d</sup> set vpon the tops of mountaines, if in consequence, she be alwaies visible, the particular Churches shall be so too, seeing she cannot be taken notice of, but in them and by them, and if she bee not alwaies glorious and conspicuous in her parts, no more shall shee be in the whole. If lastly, it be thought that the Church ought alwaies to be visible, alwaies exposed to the eyes of men, because her Pastours are *the lights of the world, compared to candles which are not put under bushells, but vpon Candlestickes*, seeing this appertaineth to the Ministers of particular Churches, the Churches in which these Ministers are, by this argument shall continue alwaies visible to the eyes of carnall men, which is manifestly false. But certainly. God hath not promised, that his Church should bee alwaies elevated vpon mountaines; he promised



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promised indeede, that she should be placed there, and so no man doubteth but that this promise from time to time hath had its accomplishment. But he neuer promised that she should be placed there alwaies, no more hath it fallen out so. On the contrary, God hath promised, that *there should be wings giuen to his Church, that shee might fly vnto her place, before the persecuting Dragon.* And whereas, the Lord hath commanded vs, to empty our grieuances which wee haue against her brethren in to the bosome of the Church, when priuate reconciliation is impossible: this commandement is of the nature of those which alwaies haue this condition vnderstood, *when the thing is possible.* The Lord had regard to the time wherein he liued, and hath prescribed a law which ought to be obserued, but alwaies the possibility of obseruance supposed, and an estate of the Church semblable to that in his time, when the Church discipline was not as yet corrupted in this point. This Commandement then presupposeth not, that the Church should alwaies be obvious to the eyes of men, but that in the case propounded recourse should be had vnto her, when shee was so.

As for the Pastours of the Church, they are called the light of the world, not alwaies in relation to the effect, but to the duty; as they are called also in this respect the salt of the earth, because they were ordained for this purpose, and are bound to this duty. But then when they are in effect the light, it is a spirituall light, not discernable but to the eyes of the soule, & mindes of those which are spirituall, of those which

are

*are in the house*, as our Saviour expresseth it. So that none of these considerations can yeeld a sufficient argument, for the perpetuall outward visibilty of the Church, neither in the whole, nor in her parts.

### CHAP. XXIII.

*That the Church of God was before the last Reformation, where shee was, and who were her Pastors.*

**B**Vt if they will needs presse vs further yet, & demāde where our Church was extāt immediately before our separatiō, we tellthē that shee was in Babylō, in captivity vnder the kingdome of Antichrist. *Come out of Babylō my people*, it is written in the Revelation: the people of God were then in Babylon, albeit they served not the Gods of Babylon; and which is more, their Teachers were the Teachers of Babylon. If this seeme strange to any mā, let him call to minde the estate of the Iewish church before our Saviour had begunne his preaching. Might it not at that time haue beene demanded, where the Church of God had beene before, and who were her Pastours? What could one answere to this query? Might it haue beene said, that the Scribes and Pharisees, and their adherents, the greater part of the people were the Church? alas they were nothing lesse: they were enemies of Christ and this Church the true answer then had beene to say, that the Church was a small number of righteous persons, which groaned vnder the burden of that spirituall tyranny, which lamented the desolation come vpon



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upon them by the corruption of the ancient doctrine and discipline. That the Doctors of the Church were the Pharises, of whom the Lord testified, that they sat in Moses chaire. Now we say the very same thing. That God before the reformation begun in the daies of our fore-fathers had a Church in the midst of Babylon, in the midst of the Popish and Antichristian church: but that this church howsoever, was not the multitude of those who had received the <sup>b</sup> marke of the Beast, and worshipped it, but the small <sup>c</sup> company of those which misliked the Roman tyrannie and corruption, of whom, some from time to time being detected, haue beene banished, others cruelly put to death, and slandered to haue beene guilty of horrible and hainous crimes, to make their persons odious to the people, & their memories execrable to posterity: had not God by his providence, maugre the subtiltie and furie of calumnie, preserved the monuments of their faith and pietie even vnto this day. Such were the poore *Waldenses* constrained to wander to & fro, such also were the exiled *Albigenses*.

Concerning that which is further demanded of vs, who were the Teachers of the Church during that time so full of confusion then when Babel rained: We answer that questionlesse the holy Ghost alwaies instructed his Church <sup>d</sup> inwardly, and that outwardly they were the very same which taught publikely, namely the Doctours of the Romish Church. But some man may here say, that by consequent they were true Teachers: to which we answer, that in some sort they were true: as the Scribes and Pharises were both true

N

Teachers

Teachers and seducers: true when they sitting in *Moses* chaire, teaching his doctrine, the people receiued wholsome instruction by their Ministry: Seducers when they sitting in their owne chaire, teaching their  
 e 1. Cor. 1. 18. owne traditions, their owne inventions, they <sup>e</sup> who  
 2. Cor. 2. 15. perished, the people whom <sup>f</sup> God had not chosen luck-  
 f Rom. 11. 17. ked in the poison which they tempered. Thus it was in the Iewish church before the Lord had begunne to manifest himselfe to the world, otherwise God had not had a Church. This being true and evident, it should not be necessary solicitously to insist vpon a farther answer to the demand, *How this could bee?* When there is an agreement about the thing, it is curiosity to inquire after the manner of it.

Yet that we may leaue no scruple behinde, we will tell them after what manner God vseth false Teachers to instruct his people. The Scribes and Pharises propounded the word of God, and read it amongst the Iewes before the comming of our Saviour, so much as was necessary to salvation: but they mingled their leaven with it, they thrust in their expositions, glosses, and traditions; the true Church sustained her selfe with the word, and reiected the leauen, the false glutted her selfe with the leauen, and let passe the word. What strange matter is there in all this? The sheepe in their pasturage where there are some venomous hea bes, and others convenient for this nature, knowe well how to choose that which is proper for them, & to let alone that which is hurtfull: and shall the sheepe of Christ be vnfurnished of this discretion? They of  
 g Ioh. 10. 4. 5. whom it is said, g that they heare his voice, knowe it,  
follow



follow it, and fly from the hand of a stranger.

Who then will wonder any longer, that before the great Reformation which the Lord hath begunne in these latter daies, as it were in the decrepite age of the world, the Church hauing truth propounded vnto her mixed with lyes, hath embraced the truth and reiected the lyes. Surely this truth hath sounded alwaies in the Church, it hath beene in the mouthes of the Romish Doctours, as the benediction was in the mouth of Balaam. This truth, *that there is one God, Creatour, and preseruer of all things, that the Father, Sonne, and Spirit, distinguished, but not diuided, are this God: that the vniverse being created for man, and man after the image of God, he by his sinne hath drawne vpon himselfe anger and malediction. That the sonne of God hath taken our nature vpon him, and in it hath expiated our offences, that all those which beleene in him, which repent in sincerity obtaine mercy. That therefore we ought to loue so mercifull a God, to call vpon him, to giue him thanks.* Thus farre the Scribes and Pharises were in *Moses* chaire, in the chaire of the Prophets, of Christ and his Apostles: thus farre they were to be harkned to. Thus farre the Church did heare them: But whilst they added to this truth their lyes, to this spirituall bread their leauen: then they sate in their owne chaire, they were to be heard no farther; then the true church stopt her eares against them, the false she listned to them.

Thus we answer to this importunate question, *How may this be?*

By the same reason also, we are not perplexed for

an answer, when they aske vs, what is become of our forefathers? This interrogatory proposed by the Pagans to the first Christians, extorted from them an answer odious in the mouthes of children speaking of their parents, that God was marvellous in his waies, but in all likelihood they were damned. Thankes be to God, we are not driuen to such straites. In Paganisme there was nothing which might saue, no word of grace and mercy: in the doctrine published in the church of Rome, there was something to be chosen, and they who picked it out carefully, and applied it to their vse were saued. Why should wee doubt but that many thousands of our fathers did it? God hath knowne how to preferue a church to himselfe in the midst of the most horrible Apostacies, confusions, and desolations, happening vnder the old Testament since *Malachie*. Should his arme be shortned vnder the new? No, but <sup>h</sup>Eternall as he is, he is alwaies like himselfe.

Mal 3. 6.

Now then let importunate curiosity surcease those questions, framed only to distract the simple: *where was your Church? where were your Pastours?* Our church was in *Babylon*, and her Teachers for want of better, were the Teachers of *Babylon*. Concerning that which they trouble vs farther with; why therefore we haue not imitated our forefathers example, why we are come out of *Babylon* if they were saved init? We will giue reasons for it hereafter in their proper place.

In cap. 37.

CHAP.



## CHAP. XXV.

*Of the true succession of the Church, what it is,  
that it dependeth not of succession, either  
naturall, or Politicke.*

**N**OW because they mainly oppresse vs, with the preiudice, which they make against vs about *Succession*, which they say is of great moment and pretend moreover, that they haue it, and that we haue it not; that they haue continued alwaies, that we are lately come in by the by, crossing their line of succession, let vs consider what strength this pretence for them, & exception against vs may haue.

Now that the ambiguitie of the word may not intangle vs, we must knowe what kinde of succession they meane. If it be a naturall succession, from father to sonne, from generation to generation; we say that the succession of the Church dependeth not of such a succession. It was, and is still the prerogatiue of the obstinate Iewes, that they are the successours of the Patriarches and Prophets, in respect of carnall and naturall generation, yet they are farre enough from being the true Church. They haue succeeded their religious Ancestors in being men, this succession is naturall. They haue not succeeded them in being faithfull men, this succession is spirituall. If they vnderstand a politicke succession, in respect of the place and auctority, one succeeding another in order, and with-

<sup>1</sup> Rom. 9.5.

out interruption, we affirme, that the Church is not fastned to such a succession.

How often doe the Prophets complaine, that the people of Israell, their kings, and Priestes were all gone out of the way and quite disordered by idolatry? albeit rheir kings were successours of good kings, and their Priestes of good Priestes. The Scribes and Pharises enioyed not they this kind of succession, which we call Politicke? Were they for all that the true Church? yea were they not<sup>b</sup> seducers of the peo-

<sup>b</sup> Mat. 23. 16.  
27. 19.

ple, corruptors of the Law, sworne and deadly enemies of the Lord and his doctrine. Now against this truth so evident, it is impossible they should reply any thing, but it will be very friuolous. If it be said, that Malachie prophesieth, that <sup>c</sup>the Priests lips shall preserve knowledge, that the people shall seeke the law at his mouth: wee answer that in that place, there is not contained a prediction of an after euent, but a declaration of a duty. For indeede presently after the Prophet accuseth the Priest, for *having gone out of the way, for causing the people to stumble*. A manifest prooffe that these words: *the lips of the Priest shall preserve knowledge*, haue no other emphasis thē to signifie, that the lips of the Priest ought to preserve knowledge. There is nothing more frequent in Scripture, thē to propose a duty in the future tense. Almost all the commandements of God runne in this forme. <sup>d</sup>Thou shalt haue no other Gods before me, Thou shalt not make to thy selfe any graven image: Thou shalt not take the name of the Lord thy God in vaine. &c. He that should inferre vpon these formes of speech, that these Comandements shall never bee broken, would hardly proue himselfe a reasonable creature. So

<sup>c</sup> Mal. 2. 7.



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So the true succession of the Church, is not alwaies  
 ioyned to this politicke succession which of it selfe  
 without the succession of piety, is like to the succession  
 of darknesse to light, of sicknesse to health, of an infe-  
 ctious aire to a wholesome, of barrennesse to fruitfull-  
 nesse, of a Tyrant to a good Prince. That ought to be  
 accounted the true succession, which is the succession  
 of truth. *To haue the same minde and opinion, is to haue* τὸ αὐτὸ γὰρ ὁμολο-  
*succession of the same seate; not to haue the same opiniō,* φάμεν καὶ ὁμολογε-  
*is to be contrary in respect of the seat. The succession* εἶναι, τὸ δὲ ἀντι-  
*of the seate hath but the name of succession, the suc-* δοξάζειν καὶ ἀντιθέ-  
*cession of opinion hath the truth of it,* <sup>d</sup> said Nazian- νοι. Καὶ ἡ μὲν  
 zane, and in saying so, hath taught vs in what sense, αἰσχυροποιῶν, ἡ δὲ  
 the Lord would haue the <sup>e</sup> Scribes and Pharises to be ἀλαθεύει ἵνα  
 heard as sitting in Moses chaire, to wit, when they διαδοχῇ Nazi-  
 thought like Moses, so farre as they are the successors anzen. erat. 21.  
 of Moses in doctrine. But that hindreth not but that in laud. Athan.  
 he hath commanded also, <sup>k</sup> to take heed of the lea- <sup>e</sup> Mat. 23. 2.  
 uen of the Pharises, when they sit not in his Chaire,  
 but vpon a stoole of their owne making.

But what hath the Church of God then no certaine  
 succession on earth? Yea the Lord hath said, <sup>g</sup> *that as* Esa. 6. 13.  
*the substance of the oke and Teyletree is in that which*  
*they cast, so the holie seed shall be her substance.* But this  
 succession is not tyed either to the naturall, or to the  
 politicke succession, but it dependeth onely of the free  
 disposition of him, *who turneth riuers into a wilder-* <sup>h</sup> Psal. 107.  
*nesse: and the water springs into drie ground. A fruit-* <sup>v. 33-34-35.</sup>  
*full land into barrennesse, for the wickednesse of them*  
*that dwell therein who turneth the wildernesse into*  
*a standing water: and drie ground into water springs.*

CHAP.

## CHAP. XXVI.

*That the Popes authority, is not originally deriued  
from the Apostles.*

**B**Vt to come nearer to this matter, the Romish Church hath no kind of lawfull succession; not that of gouernment and policie, not that of rites and ceremonies, no not the succession of persons, least of all that of doctrine.

Shee hath not that of the policie of the ancient Church, for in the ancient Church there were no Popes, no Cardinalls, no Patriarches, no not Archbishops and Bishops after the Romish fashion. All the Apostles in respect of the power of the keyes, and authority of the Apostleship were equall. If there were any difference betweene them, it was not in respect of their function. For <sup>a</sup> they were all <sup>a</sup> ioynt tenants immediately to the supreme Apostle, the Prince of Apostles the Lord Iesus. From him they all immediately receiued the same commission, to teach all nations, the <sup>b</sup> same power to forgiue sinnes. Their names were equally written vpon the twelue foundations of the high Ierusalem: they are placed vpon twelue thrones, not subalternate, but coordinate, in the same pitch & eminēcie, of the same dignitie, even as the twelue tribes. They are (said Constantine the great in the Councell of Nice) twelue pillars, not then vnderpropped by one another, but which being ioyned together bare vp the

<sup>a</sup> Ioh. 20. 31.

<sup>b</sup> Ioh. 20. 23.

<sup>c</sup> Apoc. 21. 14.

<sup>d</sup> Mat. 19. 28.

Luc. 22. 30.

<sup>e</sup> Gelas. Cyzicen

Act. Syn. Nic.

lib. 2. c. 7.



the edifice of the Church. Be it, that the Lord hath promised the keyes of the kingdome of heauen to St. Peter, he<sup>f</sup> hath bestowed the same power vpon the other Apostles: be it, g that he hath prayed that his faith might not faile, he hath<sup>h</sup> prayed also for all the faithfull: be it, that he hath exhorted him thrice, i to feede his sheepe, this was because he had denied him thrice, k A triple deniall wanted a threefold reestablisment: he which had stumbled thrice, was to be lifted vp thrice. Shall any extraordinary priuiledge be allowed him because of this reestablisment? Must those seruants which are most frequently and earnestly put in minde of their duties, for this be supposed to be in greater auctority? shall they be placed in a degree aboue the other? Nay they themselves interpret it on the contrary, and take it for an angrie dislike their superiours haue of them: they are vexed for it with St. Peter, and if their Masters could see in to their hearts, as his could, they would say with him, *Thou know'st that I loue thee*, thou know'st that I desire to serue thee, Finally be it, that the Lord hath said vnto him, *m Thou art Peter, and vpon this rocke will I build my Church*: n The most ancient and most renowned amongst the fathers teach, that Christ vnderstood not the the person, but the confession of St. Peter; not Peter viz: the rocke which cōfessed, but the rocke by him confessed, viz: Iesus Christ our Lord. Howbeit, wee willingly confesse, that the Church hath beene built vpon St. Peter, but not vpon him onely. He is one of the foundations of the Church, but not the onely foundation of it, one of the twelue

O  
pillars

f Ioh. 20. 23.

g Luc. 22. 32.

h Ioh. 17. 20.

i Ioh. 21. 15.

16. 17.

k τὸ τετραπλὴν

τὴν ἀρνήσασθαι τοῦ

τετραπλὴν τὴν ἐν

καταθέσθαι, ὁ

ἀγαθὸς ἰαλὸς

ἐξουσιάζει, I. I. d.

Pelus. lib. 1. ep.

103. Timoth.

Anag.

l Ioh. 21. 15.

m Mat. 16. 18.

n Greg. Nyl. in

Test &amp; vet. Test

de Trin. cont.

Jud.

Cyril. de Trin.

lib. 4.

Chrys. in Mat.

hom. 55. Hil. de

Trin. l. 2. &amp; 6.

Aug. retract. l.

1. c. 21. in Ioan.

tract. 124. &amp;

alibi sepe.

Hieron. in Ab.

diam c. 1.

pillars, one of the twelue Iudges of the twelue tribes Israell, but not the foundation of these foundations, the pillar of these pillars, the Iudge of these Iudges, but a collaterall foundation, a collaterall pillar, a collaterall Iudge with the other Apostles his companions. Furthermore St. Peter vnderooke not, to depose Kings, or to vsurpe any such authority, contrarily he hath ioyned these two duties together: *o Feare God, honour the king*, how heathenish a tyrant foeuer, and Persecutor of the Church, the Emperour at that time was. *p* He had no dominion likewise ouer the other guides of the Church, whome he calleth his companions in office.

1. Pet. 2. 17.

1. Pet. 5. 12.

Now albeit St. Peter should haue had that authority, which is attributed to the Pope at this day, yet they are still to proue, that it died not with him. And if his authority of Apostle-ship suruiued him not, how much lesse that of being the Prince of the Apostles? If the other Apostles in regard of their Apostle-ship, haue not left themselues successours, how should he leaue his iurisdiction ouer them behind him? He had the gift of doeing miracles, to whom hath he particularly bequeathed this faculty? Can the Pope doe any miracles? He was the Apostle of the circumcision: is the Pope the Apostle of the Iewes? These offices of the Apostles were extraordinary, like that of Moses, which was extinguished in his person, and did not outliue him. As then the Bishop of Ephesus should idely haue challenged to himselfe the authority of Iohn the Euangelist, & the Bishop of Alexandria that of St. Mark, albeit that tradition report, that these



two Apostles had bishops for their successors, St. Iohn at Ephesus, St. Mark, at Alexandria: Even so the Popes vnreasonably vsurp the authority of St. Peter, vnder pretence that tradition maketh them his successors. So that, in this respect, the Papall Monarchie hath no Apostolicall succession, seeing that not only, it hath not had its originall in the times of the Apostles, but also this kind of soveraigntie was a long time after vnknowne in the Church. ¶ St. Cyprian calls Cornelius Bishop of Rome, his colleague and Co-Bishop, and the other Bishops *coepiscopos*, or the fellow Bishops of Cornelius; he blameth him for hauing receiued those, which the other Bishops (whom hee calleth the fellow Bishops of Cornelius) had excommunicated; hee sets before him the statute of the discipline of those times, inioyning that the cause should be iudged, where the crime was committed; a statute, which he groundeth vpon iustice and equitie, vpon the commission giuen to all Pastours, and the power which euery one of them hath by vertue of his Commission, ouer that portion of the flocke which is assigned him, of which he is to giue account vnto the Lord. Likewise he sharply reprehendeth Stephen also Bishop of Rome, teaching that as there is but one Church through out the whole world deuided into many members viz: particular Churches: so there is but one Bishopricke diuided into many particular Bishopricks. He attributeth the same authority to the other Apostles with St. Peter, although to denote vnitie it was said to St. Peter, I will giue thee the keyes of the kingdome of heauen.

¶ Cyprian ep. 52.  
ad Anton edit.  
Pamel. & alibi  
passim.  
¶ Epist. 55. ad  
Cornel.  
S. Augustin in  
Concil. Africa.  
συμμεμνησιν ἐν αὐτῷ  
Bompartio. edit.  
Ebingeri.

¶ Idem de vni-  
ta. Eccles.

*† Hieron. cont.*

*Iovin. lib. 1 c. 14*

*August. tract. in*

*Iohan. 119 &*

*224.*

*u Gelas. Cyri.*

*act. Concil. Nic.*

*p. 2. c. 28.*

*Tom. 1. Concil.*

*Concil. Carthag.*

*6. an. 420.*

*Vil. Cent.*

*Magd. Cent. 5.*

*cap. 9.*

It is not then to the person of St Peter, but to Peter as representing the vnity of all the Apostles. Of which mind also are St. Hierome, and St. Austen: "The synod of Alexandria addresseth their synodall epistle, not to the Bishop of Rome in particular, but to him conioyntly with the other, without the interposition of any distinction betweene them. Athanasius neuer calleth him otherwise, then his Co-bishop, and Com-minister, his fellow Bishop, and fellow Minister. Hosius subscribed *first* to the Canons of the Nicene Councell, not as representing the Bishop of Rome, but generally the Westerne Churches: after the same manner as the Bishop of Alexandria those of *Egypt, Lybia, Pentapolis, &c.* Hosius was not there then, to represent the vniuersall Bishop of the Church, but to represent the Churches of the West, as every of the other Bishops, Churches of a particular circuit or iurisdiction, as it may more amply be seene by their subscriptions. Lastly, that which hapned vnto the Pope in the sixt Councell of Carthage puts all out of doubt, and admitteth of no reply. A certaine lewd companion named *Appiarius* deposed from his Ministeriall function and preferment by the Bishops of Africa, repaired to *Zosimus* then Bishop of Rome, who hauing reinstituted him, and deeming this a fit occasion to enlarge the bounds of his dominion, graspeth it fast, and posseth this *Appiarius* reconfirmed with his Embassadours to the Councell of Carthage, giuing them moreover in commission, to demand that the vniuersall authority of the Pope should bee acknowledged by the Councell, alleaging to that purpose



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a Canon of the Nycene Synode. Vpon these passages *Zosimus* dying, *Eulalius* is chosen in his place, by the greater part of the Clergy and people: but he gaue place to the violence of *Boniface*, who out of his ambition prosecuted that which *Zosimus* had demanded, touching the acknowledgement of his primacy. The Councell flatly denied, that there was any thing in the records of the Nicene Synode, which might fauour his pretended primacie, and in the meantime sent Commissaries to the Patriarchs of *Constantinople* and *Alexandria*, to haue a sight of the authentick copies of the acts of the Councell which were kept by them. Vpon this Pope *Boniface* died. *Celestine* succeeded him, who also with the like heat, claimed the approbation of his fained authority. But the Councell having already discovered by the report of their Commissaries, that the authentick copies of the Nicene Synod contained no such matter as the proud Bishops of Rome required, blamed their fraud, checked their insolencie, and adiured them to receiue no more appeales, adding this notable reason that *the grace of the holy spirit would not bee wanting to any Province, unlesse some man imagined that God could inspire iustice to one only, and that he would withhold it from an infinite number of Bishops.*

*In epist. Concil. Afr. ad Celest. Nisi forte quisquam est. &c.*

Now, this history maketh it appeare vnto vs, that vntill that time, the Churches of *Africa* had not acknowledged the Pope. So that if at this day, there were any in those parts of the world, which did acknowledge him, they should not be their successours in *this*. If the Pope hath beene from the beginning

vniversall Bishop, how happened it that at that time he was not vniversally obeyed by the Church? But it is no lesse remarkable, that the Popes which required this acknowledgement from the Councell, sent not men to expostulate with that assembly by authority, much lesse to excommunicate them vpon their refusal as schismatickes: as also, that they alleaged no Scripture for the primacie, but onely the Canon of a Councell. Yet they vsed a strange boldnesse, in daring to falsifie the Canons of the Nicene Synode: A fraud yet of which their successours seeme to haue beene ashamed. For in the decrees of the Nicene councell, as we haue received them from them, there is nothing extant which maketh for the primacy: but in them, the other Patriarches are rather equalised to the Bishop of Rome. Lastly, the harsh censure, with which this councell entertained the Pope, which neverthelesse was but provincially, witnesseth it not, that at that time his authority was new? This being so, seeing that succession must drawe its line from the *first*, and that the first Romane Bishop had not that authority which he hath that now raigneth: it followeth, that there is no succession in the Pope-ship, and by consequent not in the whole state of the Papacie.

CHAP.



## CHAP. XXVII.

*That the Cardinalls, Patriarchs, Archbishops,  
Bishops, Priests, Deacons, Monkes, and  
Nunnes of the Romish Church, are  
not of Apostolicall in-  
stitution.*



After we haue examined the succession of the supream degree of authoritie in the church of Rome, come wee now to the inferiour orders, and first to the Cardinalls. Who is so ignorant at this day, as to thinke, or so impudent as to affirme, that their institution was in the times of the Apostles: or that their office, such as it is at this day, was in the church a good while after the age of the Apostles. The church increasing, there were created by the principall churches *a Presbyteri Cardinales*, that is to say, principall, or chiefe Elders. *Di-* *a Polyd. Virg. lib. 4. de inven. c. 19.* *coni Cardinales*, principall or chiefe Deacons. Their office was limited within the iurisdiction of the church where they were created; if at Rome, within the iurisdiction of the church of Rome: if at Carthage, within the iurisdiction of the church of Carthage. Their charge was a superintendency over the common Elders, and common Deacons. The Cardinalls at this day, haue nothing of it but the name, their charge is quite of another nature, their institution is altogether different. They are now the electours of the Pope, which they were not anciently, except those of the ci-  
tie

tie of Rome as making a part of the Clergie. Now they take care of the affaires of all those churches, which are obedient to the Pope: anciently their charge was bounded within the circuit of one church alone. Howsoever it's true indeed, that by hypocrisie, they beare now adaiies certaine titles, which seeme to assigne and to binde them to certaine parishes in Rome; to the end that they may retaine, if not the truth, yet the name of what they were anciently. Anciently their authority allowed them not any degree aboue Bishops: now they are, as it were, Princes of the bloud in the church, next to the triple crowne. So then the Cardinalls haue no succession deriued from the Apostles, and by consequence neither the church of Rome, in respect of this part of her policy.

& Can. 6.

As for the Patriarchs, there were none of them also in the times of the Apostles, nor a long time after. Only we read in the decrees of the Nicene counsell, that their iurisdiction is called *an ancient custome*, a tearme very different from *an Apostolicall tradition*. Moreover the Patriarchs were supream, and equall to the Bishop of Rome in iurisdiction: he was but their companion, albeit he were first in order. All the other Patriarchs haue long since renounced the communiõ of the Roman church: the Pope also will no longer be accounted a Patriarch. The Patriarchs which are at this day in the Romish church, are elected by the Pope, who hath no power to choose thẽ, seeing that at their first institution (which howsoever was not Apostolicall) they were his fellowes in authoritie. So the Patriarchs of the Romish church haue no lawfull succession



sion, their beginning being not not from the true beginning, the times of the Apostles, yea not from the primitiue institution of Patriarches.

The Romish Archbishops and Bishops at this day are nothing like those ancient, primitiue ones, I say not onely in respect of their manners, but also in respect of their authority. Their authority at this day dependeth barely of the Pope: anciently, it was not subiected but to the Companie of Bishops; They might not be deposed, but by the common consent. They were not bound, to runne to Rome for their election; But they gaue their mutuall aduice, one to another, both in the election and deposition of a Bishop. Anciently they had no such authority ouer the magistrate, as they at this day vsurpe. It's worth the obseruation, to see how matters are changed. Their authority in respect of the Pope, is become slavish: in respect of the magistrate, tyrannicall. This is their comfort, that they haue gotten on the one side, that which they haue lost on the other; so they would haue it, choosing rather to be subiect to one who is far from them, and whose greatnesse dependeth of theirs, then to many which are neare them, and whose lustre might obscure theirs. In regard of this order therefore, there is no succession in the Church of Rome.

In the ancient Church there were Elders tearmed *Presbyteri*, from whence came the name of *Prebsters*, Priests, But the Priests of the Romish Church retaine nothing of them, but the name. Their Principall office was to teach and instruct, where as the Romish *1. Tim. 1. 89.*

P

Priests

Priefts for the most part, are vnlearned idiots, and by consequence are no otherwise successours of those Primitiue ones, then darknesse, pouerty, sicknesse, succeed light, wealth, health. Now this default, cannot be excused, by alleaging that it is the fault of the persons; for so it is in Ecclesiasticall functions, that where the incapacity of the person is, the function cannot bee. I call here the incapacity, not simply the fault of the person, but the impossibility of discharging the function. The womā which hath no milke, cannot be a nurse, and if she take the office of one who hath vpon her, this cannot be in the qualitie of a nurse, shee cannot be a nurse beyond the name. So he which hath not in some sort the abilities requisite for teaching, he cannot possibly be a teacher; if he succede one that could and did teach, he succeedeth him not as teacher, but onely in his name. Moreouer, the Principall part of the priests office consisteth now a dayes in mumbling of masse, and in being sacrificers, of which there is no mention in the Primitiue ordination of Priests.

d. Act. 6. 2. 3.

In the ancient Church there were <sup>d</sup>Deacons; now there are Deacons, Archdeacons, subdeacons. But what haue these people of the ancient Deacons, beside the name? Take they any care of the poore? yea they suck their blood by a cruell and importunate exaction of their reuenues. Doe they serue tables? yea themselves are sumptuously attended at their owne. In a word, seeing they doe not the office of the ancient Deacons, how shall they be their successours?

Concerning Monkes and Nunnes, there will not be



be found a syllable in scripture, to signifie that there were any in the age of the Apostles. <sup>c</sup> St. Hierome <sup>Hieron. in vit. Paul. Erasm</sup> who hath much extolled this profession, fetcheth its originall from Paul the Hermite; a faire time after the Apostles. If else where, he referreth its beginning to a time more ancient, he contradicteth both himselfe and the truth, being carried away by the excessive affection he bare to this profession. Howsoever the Monkes of these times, cannot iustly be accounted the successours of these Monkes which St. Hierome so much commendeth: What maketh a monke & sayd <sup>3. ad Paul. de in-</sup> he, within citties? These not onely abide in citties, but <sup>lit. Mon.</sup> euen in them build citties. <sup>n</sup> In St. Austens time it was <sup>St. Austen</sup> thest for a Monk to beg: now it is an especiall point <sup>hath left a full</sup> of their sanctitie. <sup>i</sup> In St. Cyprians time it was not vn- <sup>treatise of</sup> lawfull for him who had vowed continencie to marry <sup>this point, in-</sup> afterwards: now it's a matter monstrously hereticall, <sup>tituled.</sup> except when the Pope dispenceth with it, who <sup>De opere mona-</sup> like a God vpon earth can doe whatsoeuer it pleaseth <sup>chi. extas. 3.</sup> him, and more also then God in heauen, for he can <sup>tom. Basil.</sup> make vice vertue, and vertue vice by his dispensations. <sup>i. Cyp. ep. 62.</sup> <sup>edit. Pamel.</sup>

## CHAP: XXVIII.

*That the Ceremonies of the Romish, Church are  
not of Apostolicall institution.*



If we consider the Ceremonies of the Romish Church, we shall quickly see, that the ancient simplicity and Apostolicall purity is not to be found in her: that those decent

customes of true antiquity, are either quite changed by her, or so extremely abused, that they are made vnprofitable. In the flourishing time of the Apostles, there was nothing vsed in baptisme but water: afterwards there was added Chrisme and since that, salt & spittle. What successiō haue these additions, these new superfluities, seing they had not their originall, at the first institution of that sacrament? The channell & pipe as it were of succession here grew faulty, and receaued in this stinking water running athwart. The disguise-ment which they haue put vpon the holy supper, is yet more prodigious, they haue miserably and vn- happily mangled it: they haue cleft the seale of the King of heauen in the middle, and cast away the one halfe of it. What is it that superstition dareth not to venture vpon? We haue the institution & canō of this holy sacrament recited by three Euangelists and by St. Paul. Can there be any thing more pure, more simple, lesse stuffed with superfluous & superstitious ceremonies? lesse accompanied with pomp & compliments? Now compare with that purity, simplicitie, that nakednesse (as I may say) of ceremonies, the histrionickall pomp, the apish gestures, and anticke trickes of the Masse: can there be any thing imagined more vnlike vnto it, and disproportionable? What succession then may be conceiued, or acknowledged, where the dissimilitude is so great, but a succession of euill to good, of corruption to purity?

Moreouer what shall we say of their superstitious consecration of chappels, altars, pixes, fonts, Chalice, plates, vestiments, holy oile, holy bread, holy wa-  
ter



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ter, of their Beads, Agnus Dei, Images, of their christning of Bells, of the hallowing of ensignes and swords. From whence will they fetch the institution of these trumperies? Had they a heart of lead, a face of iron, & a forehead of brasse, yet they would not dare to affirme that any of these sopperies were in vse in the age of the Apostles? What succession then of them can they pretend? Lastly their processions, their stately pompe at funeralls, so Proud and magnificent that now they fondly liue and die altogether: Came it from the Apostles? Yea is it not a relique of the Pagā superstition?

### CHAP. XXIX.

*That there is no succession, in respect of doctrine, in the Romish Church.*

**B**Vt the worst of all is, that they are destitute of the succession of the truth, which is the soule and life of the Church.

True *antiquite* beleueed, <sup>a</sup> that they <sup>a</sup> *Apo. 14. 13.* which die in the Lord, rest from their labours: *they* beleue, that at their departure out of this life, they goe to Purgatorie, there to fry in as scorching a fire as that in hell.

True *antiquity* beleueed, that <sup>b</sup> when we shall haue <sup>b</sup> *Luc. 17. 10.* done all that which is commanded vs, we are but vnprofitable seruaunts, because wee shall haue done no more then was our dutie to doe.

*They* teach that man already culpable before God, may merit eternall life, *ex condigno*, by exact proportion of the worke of the wages.

e Rom. 8. 18.

True *antiquity* beleueed <sup>e</sup> that the sufferings of this present life, are not sufficient to counterpoise the glory which is eternall.

*They* beleuee, that they doe counterpoise them in merits.

*Antiquitie* beleueed, that we are saued freely. *They* beleuee, that we are saved by the merit of our works.

d Ephel. 2. 8.

*Antiquitie* beleueed that we are saved <sup>d</sup> by grace through faith, and that not of our selues, it is the gift of God, not by workes, to the end that no man might boast.

*They* beleuee, that we are saved, partly by grace through faith, partly by merits and workes, that faith is partly the gift of God, and partly an effect of our freewill.

e Tit 3. 5.

*Antiquitie* beleueed, that we are not <sup>e</sup> saued by workes of righteousness, which we haue done.

*They* beleuee, that we are saved, *ex congruo*, by the workes which we doe before our regeneration, and *ex condigno*, by those which follow it.

f Psal. 143. 2.

*Antiquitie* prayed the Lord, <sup>f</sup> not to enter into iudgement with his servants, because that before him no flesh shall be iustified.

*They* beleuee, that the Lord shall enter into iudgement with them, for they beleuee to be iustified by the merit of their workes.

g Rom. 11. 6.

Primitiue, and Apostolicall *antiquity* beleueed, that <sup>g</sup> Gods election was every way free: that election is of grace, that if it be of grace it is no more of workes, otherwise grace were no more grace, but if it be of workes, it is no more of grace, otherwise workes were no more workes.

*They*



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*They* beleeue, that it is of grace, and of works too.

*Antiquity* beleeued, <sup>h</sup> that it is God which effectually produceth in vs to will, and to doe, according to his good pleasure. <sup>b Phil. 2. 13.</sup>

*They* attribute both the one, and the other, in part, to their owne free will.

*Antiquitie* beleeved, <sup>i</sup> that we are not able to think <sup>i 2. Cor. 3. 5.</sup> any thing of our selues, but that our sufficiency is frō God.

*They* attribute our sufficiency in part tō our owne selues.

*Antiquity* beleeued, <sup>k</sup> that wee can doe nothing <sup>k Ioh. 15. 5.</sup> without Christ.

*They* beleeue, that we can without Christ, while we are not yet engrafted into him, doe workes which merit eternall life *ex congruo*, as before our regeneration, and that without the grace of God, a man may for a time be without sinning.

*Antiquity* beleeued, that <sup>l</sup> of our owne nature wee <sup>l Ephes. 2. 3.</sup> are the children of wrath: *they* beleeue, that by the strength of our owne nature, we are able to prepare, and to dispose our selues for grace.

*Antiquity* beleeved, <sup>m</sup> that before Christ hath <sup>m Ephes. 2. 1.</sup> quickned vs, we are dead in sinnes: *They* beleeue that we haue freewill to good.

*Antiquitie* beleeved, that <sup>n</sup> the spirit fighteth against the flesh, and the flesh against the spirit, & that <sup>n Gal. 5. 17.</sup> they are contrary things in vs.

*They* beleeue, that we are able to fulfill the law of God perfectly, that is to say, without sinne.

*Antiquitie* beleeved, that <sup>o</sup> the lusting of the flesh <sup>o Rom. 8. 7.</sup> is

is enmity against God, and cannot bee subiect to the law of God.

*They* acknowledge even in the flesh a freewill to good.

p Ioh. 17. 9.

*Antiquitie* beleeued, that Christ  $\pi$  prayed not for the world, but for those whom the Father hath giuen him out of the world.

*They* beleeue, that it is no certaine number for which the Lord hath prayed, but that he prayed indifferently for all.

q Ioh. 6. 44.

The *Ancients* beleeved, that all they who haue heard of the father, and haue learned of him, come vnto Christ, and that no man commeth vnto him, vlesse the father drawe him.

*They* beleeue, that they who come not to Christ, haue heard of the father as well as the other: and that there is no grace, nor particular election in the calling and conversion of a Christian.

r Ioh. 15. 5.

*Antiquitie* beleeved, that it is Christ which  $\pi$  chooseth vs, and not we that choose him.

*They* on the contrary beleeue, that wee choose Christ, for they make that grace by which hee calleth vs to him vniversall, and suppose it indifferently proposed to all, so that in respect of Christ, there is no election, seeing he promiscuously calleth all, but that we choose of our selues to goe vnto him. Whence that is alwaies in their mouthes, *Fac vt predestineris, si non es predestinatus*, Make thy selfe predestinated, if thou art not.

s Rom 9. 15.

*Antiquitie* beleeued, that God  $\pi$  hath mercy vpon whom he will haue mercy, and compassion of whom he



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he pleaseth to haue compassion, that hee hath mercy on whom he will haue mercy, and whom he will hee hardneth.

*They* bereaue God of this liberty, and accuse them of blasphemie who attribute it vnto him.

*Antiquitie* beleeued, that they who fall away, who goe<sup>t</sup> out from among the faithfull, were neuer of the number of the faithfull, for if they had beene of vs (saith *S. Iohn*) they would haue tarried with vs. 1. Ioh. 2. 19.

*They* belecue, that they who are truely faithfull to day, may fall away to morrow, and that no man can be assured of his perseuerance.

*Antiquitie* beleued, that wee haue<sup>u</sup> not receiued the spirit of bondage to be againe in feare, but the spirit of adoption which cryeth in our hearts, *Abba Father*. u Rom. 8. 13.

*They* belecue that the spirit of the faithfull is a spirit of feare, that they must alwaies liue in doubt, that to haue a setled assurance is presumption.

*Antiquitie* beleued, that whosoever beleueth in \* Christ hath everlasting life. \* Ioh. 3. 38.

*They* say, that he who beleueth in Christ cannot be certaine of life, albeit the Lord hath said it, which is in effect, to belecue that wee must not beleue in Christ: for how shal he beleue in Christ, who doubteth whether Christ loueth him or not? Whether Christ will loue him continually as they teach him to doubt?

*Antiquitie* beleued, that there is no \* feare in loue and that perfect loue casteth out feare. \* 1. Ioh. 4. 18.

*They* commend feare in those which ought to  
Q
burne

burne with loue, not that feare of offending God that *filiall* feare, but a feare of being damned, a *seruile* feare.

*Antiquitie* beleueed, that there is but one naturall body of Christ, and *that* composed of the substance of the blessed Virgin.

*They* would seeme indeed to beleue so too, but by the infinite multitude of their *hosties*, or sacrifices, each of which they say is Christs body, attributing vnto him also bodies made of bread, they betray their dissimulation, and shew themselves to beleue the quite contrary.

1. Cor. 10. 16. *Antiquitie* beleueed, that the y Sacrament of the altar was broken bread: *they* beleue that it is the bodie of Christ, which is not broken.

2. A. 3. 21. *Antiquitie* beleueed, that the heavens must containe Christ vntill his second comming. *They* beleue that the body of Christ is every where, where their hosties are.

a Mat. 24. 26. *Antiquitie* be'leued, that those were not to be beleueed which should say, *Here is Christ, there is Christ, he is in the secret chambers.*

*They* thinke, and say the contrary every day, when they haue him about the streets, when they carry him to the sicke, when they shut him vp in the Pixes.

b Heb. 10. 12. *Antiquitie* beleueed, that b Iesus Christ is offered but once: they beleue that he is offered a numberlesse number of times.

c Heb 9. 25. *Antiquitie* beleueed, that it was c impossible Christ should be offered often, vnlesse hee suffered often. *They* beleue, that he is offered every day without suffering.

*Antiquitie*



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*Antiquitie* beleueed, that we haue but <sup>d</sup> one Medi- <sup>d</sup> 1. Tim. 2. 5.  
atour towards God. *They* beleue, that we haue many.

*Antiquitie* beleueed, that <sup>e</sup> we ought to call vpon <sup>e</sup> Rom. 10. 14.  
on none but him in whom we beleue. *They* beleue,  
that we must call vpon many in whom it is not lawfull  
to beleue, namely the Saints and Saintesses of Para-  
dise.

*Antiquitie* beleueed, that wee may with a sound <sup>f</sup> Heb. 4. 16.  
heart in a full perswasion of faith, yea with boldnesse  
goe to the throne of grace that we may obtaine mer-  
cy, and finde grace to helpe in time of need.

*They* teach, that it is presumption, & that we must  
vse the mediation of the Saints to God, as we doe the  
intercession of Court favorites to the King.

*Antiquitie* beleueed, <sup>g</sup> that only God knoweth the <sup>g</sup> 2. Chro. 6. 30  
heart. *They* beleue, that the Saints knowe all our se-  
crets.

*Antiquitie* alloweth not prayer for the dead (wee  
say true *Antiquity* which is the Scripture) for it teach-  
eth that <sup>h</sup> after death commeth iudgement, which <sup>b</sup> Heb. 9. 27.  
must be vnderstood *immediatly after*, for otherwise  
one might say as well, that after our birth commeth  
iudgement.

On the contrary, *they* beleue that iudgement  
commeth not immediatly after death, and vpon this  
opinion they ground their prayers for the dead.

*Antiquitie* beleueed, that that which entreth in at  
the mouth of a man, defileth not the man.

*They* beleue, that eating of flesh in Lent defileth  
the man.

*Antiquity* beleueed, that to <sup>i</sup> command abstinence <sup>i</sup> 1. Tim. 4. 3. 3.  
from

from marriage, and certaine meats is a doctrine of Devils.

Exod. 20.

The *Romanists* command, and practise both.

*Antiquitie* beleueed, that <sup>k</sup> images were not to be worshipped.

Ioh. 4. 24.

The *Romish* Church is full of such idolatrie.

*Antiquitie* beleueed that God is to be worshipped in spirit and truth.

The *Romish* Church thinks there can be no religion, where there is not a multitude of ceremonies.

1. Thel. 3. 10

*Antiquitie* beleueed, that he which <sup>m</sup> laboureth not should not eat.

The greatest *Saints* amongst *them* abstaine from labour and are most idle.

Act. 20. 35.

*Antiquitie* beleueed, that it was <sup>n</sup> a more blessed thing to giue then to receiue.

*They* beleue farre otherwise, for the most holy amongst them place their felicitie in povertie.

Prov. 30. 8.

*Antiquity* beleueed, that it was expedient to <sup>o</sup> pray to God against poverty.

*They* beleue that its best to vow it.

## CHAP. XXX.

*That there is not so much as the succession of persons in the Church of Rome.*



VT how will this matter goe, if it appeare that they are destitute, not only of the succession of Ecclesiasticall policie, of the succession of ceremonies, of the succession of doctrine.



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doctrine, but also of the succession of persons? If it hath fayled in the Popes themselves, shall it not by the same reason, haue fayled in the whole body depending of them? Now he that would deny, that this succession hath not beene interrupted amongst the Popes he must, impudently venture to deny also the outrageous schismes made by the Antipopes, whilst there were two, sometimes three, who claymed this succession. It cannot be said, that only one of them had it, for what's then become of the Churches that depended on the other Popes? Shall they be excused by the pretence of their well-meaning, because every one of the beleueed, that they depended on the true Pope. This good intention then shall excuse the Donatists, <sup>a</sup> for <sup>a</sup> *Aug. ep. 15.* they thought they adhered to the succession of the Apostles: and why should not the same excuse the Protestants also, seeing they beleue verily, that their Ministers are the successours of those Pastours, which the Apostles planted in the Primitiue Churches.

It is to no purpose to produce here the example of *Barbarus Philippus*, who being a slave, his determinations which he gaue during the time of his iudicature were currant nevertheless, even after he was discovered to be a slave. For there is not the same reason in the Ecclesiasticall functions. Civill functions depend of the approbation of men, these of God. The Popes then being not true Popes, but vsurpers before God, could haue no authoritie, whatsoever men esteemed of them. It is as idle to alleage the example of *Judas*, because that although he were a wicked man, yet he was a lawfull Apostle, not an intruder, but one

Q3.

lawfully,

b Geneb. Chron.  
lib. 4. sect. 10.

lawfully called to the Apostleship, which cannot be verified of those Popes, which were thrust out, because thrust into the chaire. b Genebrard goes farther then all this, when he pronounceth all those Popes vnlawfull, in whose election the Emperour of Germany bare the sway, although there were many of them succeeding one another, without ever being deposed.

The succession then hauing fayled in the Popeship, (as I may so speak) seeing the Pope is the head of the whole body of the Romane Church, it would be labour in vaine to shew, that it hath beene personally interrupted in his members, who haue no other succession then what is deriued from his.

## CHAP. XXXI.

*That its meere wrangling to demand by what  
authority one requires an holy  
Reformation.*

**B**Vt be it (say they) that we haue in so many kindes degenerated from the purity of our ancestors, who gaue you authority to reforme vs? Who hath appointed you iudges over vs? See them againe at their preiudices. So the Pharises anciently outbraved the Lord. *In what authority doest thou these things?* But what haue wee done, that they should presse vs so much, to shew our authority? We haue espied the wolfe in the fold, & we haue cryed out: the enimie, not at the gates, but in the cittadell, and we haue sounded alarme. We haue  
observed



observed the Traytors, and fingered them out. To proceed thus farre, there needeth no other authority, then the zeale of the honour of our Sovereigne Lord, of the peace of his Ierusalem, and prosperity of his house. If the Wolfe hath made no spoile, if that man of sinne hath not taken possession of the temple of God, if the watchmen of Israel are not become gluttonous, and drowisie dogges, then our zeale hath beene without knowledge, yea not zeale, but madnes. We intreat them to giue vs leaue to make it appeare, that we cryed not out, but vpon a iust and necessary occasion, if we cannot verifie this, let vs bee condemned. But let vs not be thrust back vpon the simple prejudice of want of authority in our persons; to giue warning, and advise, it is instead of all authoritie, to knowe how to giue it seasonably. He that can shew, that he hath given an opportune, and necessary advertisement, sufficiently purgeth himselfe from the crime of rashnesse. Here then is the pith of the matter, to examine whether we haue so proceeded or no: This being cleared, the question touching *authority* will be found to be but a wrangling quirke, craftily invented to make vs loose the principall: for who doubteth, but if that the desolation of the outward face of the Church, hath beene so lamentable as we pretend, that every one ought rather to striue to succour it, with some timely remedie, proportionably to the measure of his skill, then to make it worse by dissimbling it? In the common wealth, if any one arise against the ordinary officers of the King, this is called sedition, rebellion, treason, but if this insurrection bee occasioned

occasion'd by a treason attempted by those officers against the King, and state, if this be verified, it is no longer a crime, but an heroicke exploit, and an example of loyalty, so much the more famous, by how much lesse note, and authority he was of, who vnder-tooke, and atchieved it.

It is as truely, as commonly held, that the divine power is evidently manifested, where the strength of man, by reason of the meanness of the person, could not come betweene. If a person not authorised by degree, and licence, should vndertake to controule the advise of Lawyers, and Physitians in their owne professions, he is not accounted rash, if hee doth it with reason, especially if he doe it according to the Canons, and rules of art: but he is esteemed, and respected so much the more, as he hath lesse commendation elsewhere, then from his owne deserts. How much more yet is he revered, if he doe it in time of need, in matter of great moment, when it standeth vpon life, and death? should not such an one be advanced, and for his skill, and fidelitie worthily be promoted into their roomes, who are vnworthie of them, both for their ignorance, and vnfaithfulness? If this be practised, and that profitably in the affaires of the world, for *the supream law, is the service of the King, and safety of the people*; shall not the same bee practised in the Church, in divine affaires, which concerne the glory of the King of Kings, the eternall safety of our soules, the importance of the gaine, or losse being infinite. It is an ordinary law of nature, that heavy bodies descend as it were to their center, the place of their rest, & conservation;



seruation; and yet this law is subiect to another more generall law of nature, which commandeth, that there be no vacuity against the ordinary law of nature; so that rather then there should be any emptinesse light bodies will sinke downe, and heavy bodies will mount vp. Iust so it is in Ecclesiasticall, and ciuill affaires. In the church it is an ordinary law, that every man in it follow his calling, hold his ranke, keepe the law prescribed him, to avoid confusion, which must needs arise from each ones intermedling with anothers function. But this law is subiect to another more vniuersall law, of more importance and necessity, which commandeth every one to forget his ordinary condition, and to abandon his private ranke, that he may goe against some extreame evill, and keep backe some irreparable losse, when it cannot otherwise be avoyded, then by this *seeming* breach of his ranke. I say *seeming*, for indeede, hee which vpon a reasonable, and vrgent occasion quitteth his place, quitteth it not, but keepeth it: hee should abandon it, in not abandoning in this case: euen as heavy bodies should either moue, or rest against nature, if they forooke not their ordinary centers, to ascend aloft, when by their ascent they should hinder a vacuity: So the souldier, who beeing ascertained, that his captaine hath traiterously deliuered the gate to the enemy, should superstitiously keepe his ranke, and not let vpon his captaine, hee would not in effect in this case keepe his ranke, but whilst hee would doe the duty of a souldier, hee would bee found to haue committed the act of a traytor.

## CHAP: XXXII.

*That they whom God imployed in the reformation  
had an outward calling, and that albeit they  
had not had it, if they were otherwise  
furnished with the gifts requisite  
for such a businesse, this defect  
ought not to be objected a-  
gainst them.*

**I**F wee iustifie our selues vpon these  
tearmes, why should wee be accused of se-  
dition in the Church? If being but priuate  
persons (as they make of vs) wee haue ven-  
tured vpon the common officers, if being but com-  
mon souldiers (as they terme vs) wee haue perfor-  
med the office of Captaines, so farre, as to deny *them*  
our obedience, and to make warre with them, as with  
the enemies of our King, and disturbers of the peace  
of his spirituall Commonwealth, and finally, as a-  
gainst traitors. Although in truth, the first repairers  
of the ruines of the Church, in the time of our forefa-  
thers, were not *Iackes* out of office, or common sould-  
diers, but men imployed in the principall functions  
of the Church. In England all the Bishops, in Ger-  
many the most renowned Doctors of the Church, as  
also in Switzerland, of whom others are descended:  
Here it is replyed, that if these men, had a true calling,  
then there is a true calling in their Church, and  
consequently, they shall be the true Church.  
To



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To this wee answere, that if there may be a true baptisme without the true Church, why may there not be also a true vocation? Is the vocation lesse compatible with the false Church then Baptisme, doubtlesse, where is baptisme, there is a power to administer it, and where this power is there is a calling. None can seale, vnlesse he be a Keeper of the seales, no man is so, vnlesse he be called to it. The seales of the Church are the sacraments, no man can seale in the Church, but he who hath commission for it. They acknowledge that our baptisme is effectuell, and reiterate it not, what heretickes soever they account vs: wee pay them the like, when wee make that calling sufficient, which our predecessors receiued from the, the right of which they haue bequeathed to posterity. To allow then our baptisme, what is it, but to confesse that wee may baptise? and what is this but to confesse that we haue an ordination, a calling to baptise?

But their reply furnisheth vs with a stronger argument against themselues, when we presse them either to confesse, that they are not the true Church, or to yeeld that the calling receiued amongst them was lawfull. It cannot be concluded, that there where there is a true calling, there is also the true Church. Witnesse the ten tribes revolted, & the Church of Iudah, in the time of the Idolatrous Kings, in the time of our Sauour Christ, in which the Levites alwaies had their calling, albeit they executed it amisse. But it will be good logicke to argue that where there is no calling, there is no true Church; witnesse the multitude of Pagans and infidels, amongst whome there

being true calling, there can bee no true Church. Here they are faine to take sanctuary in another shift, that the calling of the first reformers was nullified by the corruption, and alteration of that doctrine, for the preaching of which it was conferred vpon them. But see they not, that this reply giueth vs as much as wee desire? namely, that setting aside the question, touching ordination, they accuse vs for hauing altered, and corrupted the doctrine, of which accusation if we purge our selues, why perplexe they vs about outward ordination; seeing they yeeld by their reply, that wee haue that, provided, that wee haue not lost it, by corruption of doctrine: As also on our side, if wee iustifie not our doctrine, we will yeeld to the that we haue no lawful calling amongst vs, & that our predecessors lost it, as soone as they brought a change into the Church. If they reply here, that the question is not whether our pastors at the beginning of the reformation, altered the doctrine of the Gospell, but, whether they altered that of the Romish Church, for the preaching of which they were sent. To this wee answer, that the teachers in the Roman Church, are called indeede to publish the doctrine of the same Church, but vnder the title of *the Gospell of our Lord Iesus Christ*. This doctrine then being not commended vnto them, but as supposed for Euangelicall, if they come to discover that it is not so, they are no longer bound to teach it, but to teach that doctrine which is correspondent to that title, vnder which the other was falsly commended vnto them.

Surely if our doctrine be true, albeit wee had not the  
outward



ward calling, yet wee were to be heard :if it be false though wee had this externall mission, (as wee haue it) yet wee were not to be hearkned to, but abhorred. Why then come they not directly to this point? why beginne they not with our doctrine? can there bee a better argument against a Phisitian, then to proue that he is vnskilfull, or that he is an impoysoner? or against a Lawier, then that he is ignorant and corrupt? or a better meanes to procure credit, to a Phisitian, or authority to a Lawyer, then the prooffe of their ability and fidelity? what doe degrees and licences, profit a Phisitian or Lawyer, if they be both witlesse and dishonest? what doe their not taking of degrees in case of necessity disadvantage them, if otherwise they are skilfull and honest? So it is with the teachers in the Church, if they are of sufficiencie, they are to be receiued, though they haue no testimoniall of their externall ordination, and if they haue not this sufficiencie be it, that they make it appeare, that they were outwardly sent, yet this would be but a humane mission, an authority bestowed by ignorant man, which the Lord disalloweth, who sendeth no man whom he hath not endowed with gifts, necessary for the execution of the charge in which he imployeth him. He is not like those *hucksters* of degrees, worthy to be banisht out of commonwealths, who for the most part license those, not whom desert, but whom bribes and by-respects commend. So then where this diuine mission hath place, there is also sufficiencie: where sufficiencie is not found, wee may conclude that there is no diuine mission. Now if this sufficiencie be found

in our Teachers, if it be not found in the greater part of the Romish pastors; wee shall haue on our side an argument and testimony of diuine ordination, they only of an humane; an vncertaine institution, because he that conferreth it, may be either so deceaued by his ignorance, blinded by his affection, or perverted by his malice and wickednesse in such a manner, that he may call him whom God calleth not, and put by him whom God calleth.

### CHAP: XXXIII.

*That the example of the first Reformers openeth no gap to confusion, seeing they had the outward calling, and that albeit they should not haue had it, the misery of those times excuseth, yea iustificieth that defect.*

**N**Everthelesse, here diuerse difficulties throw themselves in our way. 1 That it must necessarily breed confusion, to permit euery man to exercise that charge of which he is capable, without being orderly called vnto it. 2 That the example of the Priests in the ancient law is contrary to it, who being fallen from God, yet no man was permitted to substitute himselfe into their roomes. 3 That the example of commonwealth is against it, in which no man is suffered, to take vpon him any office, of what worth soeuer he bee, vnlesse he be legally deputed to it. 4 That there will be no danger in ioyning with a schismaticall Church, if to  
be true



be true ministers of the Church, it sufficeth to haue the truth, and purity of doctrine. From these objections, they conclude that outward mission and vocation are absolutely necessary, vnlesse they are supplied by some other circumstances, as the gift of miracles, or prophecying.

But wee easily wind our selues out of these difficulties, by shewing, that our first reformers had the calling which was at that time ordinary: & that therefore they gaue no example of selfe-intrusion into the Priests office, seeing themselves were priests; nor of vndertaking the execution of a charge without a patent, seing they were priuiledged, and licenced to that function which they vndertooke, hauing beene called to be ministers; That no man may take occasion by their example, to be schismaticall, because schisme is a separation made without a lawfull cause, and the separation made by them was most iust, 1 for the *Apostacy*, 2 *heresie*, 3 *idolatry*, 4 *cruelty* of the Romish Church. To the verifying of which, we beg that wee may be admitted, because the manifestation of this, is the onely prooffe of our innocency. If the Church of Rome be not Apostaticall, hereticall, idolatrous, cruell, if wee make not this accusation good, let vs be condemned for schismatickes in separating from her; for heretickes, seing that our separation, hath beene grounded vpon the cōtrariety betweene our doctrine and theirs.

But because in the former Chapter, wee haue principally reckoned vpon *sufficiency*, and *occasion* to exercise this *sufficiency*, so farre as to thinke these two

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stances, the notes of divine calling and sending, Let vs suppose (that which was not) that the first which God employed in the worke of reformation, had not an humane, and outward ordination; let vs consider if that therefore, they indiscreetly vndertooke a businesse of such consequence, and whether the reasons alleaged to that purpose bee of any weight. It is a frequent saying in their mouthes, *How shall they preach unlesse they bee sent?* But this hindreth not, but that he who is sent by God, may oftentimes be thrust backe by men. Our Lord was not only reiected, but euen persecuted to death, by the Scribes and Pharises; the Apostles, were entertained with the like contempt, the like crueltie; and which of the prophets is it (saied the Lord to the Iewes) which your fathers haue not killed? In the meane time it is certaine, that no man may thrust himselfe into a charge in the Church without mission. But the controversie is about the nature of this mission, whether it be *humane*, hauing its approbation from men, or *diuine*, hauing its approbation from God? In a tolerable estate of the Church, God hath established an order which he would haue to bee kept; euen as Kings and princes in their dominions, who though they might by their authority install their officers immediately, yet they will haue them passe through certaine formalities, which they haue ordained for orders sake, and for preventing hasty, and crafty surprisalls. But when their state is disturbed, when their officers are combined against them, when all order is perverted, and these formalities haue no longer place, the Prince immediately settleth



setleth his officers in their places, it sufficeth them for all patents, to be authorised by his commandement. So it is in the Church, God will haue every thing done in order, so farre as it may be obserued, but when confusion hath turned all vpside down, he forbiddeth not, to looke to the maine chance, though it be without a methode, but commandeth, to sollicite the principall businesse, the more zealously, because there is lesse possibilitie of compassing it the ordinary way. Methode is commendable in all things, but when exigences are so violent, that they make it impossible, nature, lawes, customes, instruct vs to betake our selues vnto that which is most necessary.

This then is not to giue example to tumultuous persons, or to open a gap to confusion: for he is truely tumultuous who contemneth order, not he who cannot finde it: he who neglecteth it without any good motiue, not he who is constrained to passe over it. It supposeth then, not introduceth a confusion, to permit the exercise of a function to one who is capable of it, destitute of a humane calling, then when the calling is impossible, the exercise of the function necessary. But whilst the ordinary formalities may bee obserued, and the case is not so vrgent, as to exact an extraordinary proceeding, it would be truely to open a gate to disorder. So it maketh no way for sedition in a citty, or mutinie in a campe, to permit that in case of treason, the citizen should rise against the subordinate Magistrate, the Souldier against his Captaine, without any other commission, then his owne private motion, if he cannot haue time for a more formall course.

Confusion is only when without this case this licence is permitted. So the first obiection drawne from the inconvenience, which the liberty of not observing order and formes of law when it is possible, draweth after it, cannot disadvantage our predeceffors, although they were not furnished with an outward calling, seeing they were driven to such plunges, as gaue them not leaue, safely, to follow the methode of law.

For the affaires of the Church, being at that passe that heresie, and idolatrie bare the sway, that they which had the outward calling, not only exercised it abusiue, but which is worse, hauing the authority to conferre it, they bestowed it not vpon those who would and could exercise it aright: keeping backe (as some times the Pharises did) the *key of knowledge*, shutting up heaven gates, neither entring in themselves, nor suffering any other to get in: It was necessary then, albeit, they had no outward calling, in an extraordinary case, to venture vpon an extraordinary project. St Paul had foretold, that there should come a falling away, so notable that by a kinde of singularity he calleth it *Apostacy*. Not then one heresie, one sect, a part by it selfe, for there had been already in his time such fallings away, but a revolt which should ouerspread the face of the Church, so that she might hardly be espyed through the thicknes of so horrid a cloud. Now who are those which were to oppose themselves against this revolt? Doubtlesse not the Apostates themselves, not they who persevered in this revolt: but they who separated themselves from it, who protested against it, be it that they either had authority amongst  
the

2. Theff. 2. 3.  
ἐκτροπή.



the fallen away, as the Levites amongst the tenne revolted Tribes, or be it that they had it not. But they will say, perhaps we our selues haue made this revolt? Let this then be our question, the preiudice laid aside, and then we must come to the examination of doctrine, which is all that we desire.

#### CHAP. XXXIV.

*That the example of the Priests vnder the law, cannot be drawne into argument to proue that a man may not sometimes exercise a function in the Church without an outward calling.*

**T**HE second obiection which they make against vs, is that, as it was not lawfull, to occupy the roomes of the Priests in the ancient law even during their revolt: so it is not lawfull for any man, in the revolt of the Doctors of the Christian Church, to take the place of a Doctour.

But there is not the same reason betweene the Pastours of the Christian Church, and the Priests of the Iewish Church. Their function was typicall, & carnall, and therefore fastned to certaine typicall, and carnall circumstances of times, places and persons: they were not to sacrifice but at a certaine time, it was not permitted but to a certaine race, to exercise the Priests office, and that in the Land of *Juda* only.

The administration of the Gospell is reall, spirituall, free from all circumstances. Preaching may bee in all times, at all places, by all men of ability, who both may and ought to preach, when it's requisite. Salvation de-

pended not vpon the carnall and typicall administration, the ceremoniall sacrificing in the law, the omission of which, the circumstances of times, places, persons requisite for the businesse ceasing, as in the time of captivitie, of it selfe endangered not mens soules, as doth that of the preaching of the word, which the Lord even vnder the old Testament set free, chaining it not to these conditions, to such a time, such a place, such a person, because it is simply and absolutely necessary to salvation. Whence it was that there were teachers out of all the Tribes of Israel, who although they supplied not the defect of Priests, for so much as was typicall and ceremoniall in their charge, as in offering of sacrifice; this part of their charge, being especially, appropriated to their persons: neverthelesse, in that which concerned teaching and instruction, they were substituted for aid, and releefe, and were to make good those stations which the others had forsaken. Witnesse the Prophets and the Sonnes of the Prophets, being indifferently of any Tribe, witnesse the Pharises whose calling our Saviour alloweth, censuring only the abuse of it, who were not only of the Tribe of *Levi*, but of all Tribes, of which *St Paul* furnisheth vs with an example in his owne person, being of the stocke of *Beniamin*, and yet a Pharisee, borne of a Pharisee. And indeed, if here were fit place to alleage the ancient law against this truth, as it was not lawfull but for one Tribe to execute the Priesthood of the old Testament, and but at a certaine time only, and in a certaine place: we should by the same reason, circumscribe the calling of Ministers vnder the Gospell with



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with the same limits, and girde in their liberty with the same fetters; making it requisite that they should be of a certaine family, and exercise their calling at a definite time and place. Whence it is manifest, that the priesthood of the old Testament cannot be brought for an example, when the controversie is about preaching vnder the new, *that* being tyed to certaine circumstances, from which this by the propertie of its nature is freed.

CHAP: XXXV.

*That the example of Iudges in a Commonwealth is impertinent, to proue, that outward ordination is alwaies necessary in the Church.*

**I**T is to as little purpose, to produce the example of a Iudge in a Commonwealth, where no man what necessity soeuer there be, what ability soeuer he hath, may presume to thrust himselfe into that office, without being called to it.

For besides that wee haue formerly shewed, that in the time of confusion, the King installeth Iudges himselfe, not binding them to passe through the visuall formes, there is moreover this difference to be considered. The exercising of the office of a Iudge, deriueth its force and efficacy, from his authority, whence it is that the determinations of Iudges, are not executed because they are iust, but because they are sentences, and determinations, bee it that they

are giuen iustly, by the wisdom and equity of the iudge, or vniustly by his ignorance, or corruptnesse. But the vertue, and power of the Ministeriall function dependeth not of the authority of him that practiseth it; For if he be ignorant, or hereticall, one who willingly slighteth his charge, and vilifieth his own function, an *huster* of Gods word (as the Apostle speaketh) his authority will not make, that when he hath proclaimed *peace, peace*, there shall be peace by & by, as well as the sentences of Iudges how vniust or silly soeuer they are, faile not for all that to be put in execution. On the other side, if he who exerciseth the function be both of ability and fidelity, though he want the formality of an outward mission, it being impossible for him to obtaine it, and that which he doth without it being necessary, he faileth not effectually, to instruct, exhort, and comfort.

It fareth with him as with a Phisitian whose authority giueth not his doses and recipes vertue to worke, and in working to heale, but it is his skill & honesty which direct him in choise of such prescriptions as are proper for the cure, which is the fruit of his labour, and the end he proposeth vnto himselfe. Otherwise, every graduated Phisitian would without any more adoe cure the sicke, if it were the authority of the Doctor and not the vertue of his physicke, which did the cure, the choise and application of which dependeth of his knowledge, and fidelity. Whence it cometh to passe also, that if the Phisitian be skillfull, and carefull, the want of authority, in his person, hindereth not, the operation of his doses. From whence  
by



by comparison it may be obserued, why in a Iudge outward authority seemeth to be absolutely, and simply necessary, and why in a Pastour notwithstanding, that authority which dependeth of humane authority is not simply necessary: namely because whatsoever a Iudge doeth, he doth by that authority, which is lent him from a superiour, his abilities, but enabling him to doe that aright, which his deriued authority, maketh him doe effectually: but in a Pastor, if he be found in knowledge and conscience, the administration of his charge doth alwaies it's work, as effectually and compleatly, as if it were backed and graced by humane authority. It is the good phisick which healeth; the good milke which nourisheth, whether the Phisician hath taken his degrees or not; whether the nurse were approved of by a Phisician or no; these circumstances as they bring nothing to the point, so they take nothing from it. Now the Gospell is a *medicine* (saith the prophet,) *milke* (saith the Apostle,) the authority then of him who applyeth this medicine, who giueth this milke to suck, or drinke, I say the authority, the commendation of men, can neither augment nor diminish their vertues.

But some will say, that although that authority which dependeth of outward mission, be not alwaies requisite in pastours, yet at least, this defect ought to be supplied by miracles; & here they call vpon vs for our miracles. But we aske them againe, where are the miracles of Iohn the Baptist, <sup>b</sup> of whom it is written <sup>b</sup> Iohn. 10. 41. that he neuer did any miracles. As for that, after his conception, he leaped in his mothers wombe at the presence.

presence of the blessed virgin Mary bearing in her wombe the Lord of the world, this was not done to authorize & confirme his office in to the execution of which he entered a long time after. When Miracles are done to make some enterprife authentique, they are done either immediately before it, or else they accompany it while it selfe is in hand: they are done also publicuely, exposed to the view of all, that they may be the lesse suspected for impostures. But to answer precisely, wee say that when the Gospell was first to be planted, Miracles were very necessary, but that being finished, their necessity ceased. The Miracles wrought to authorize the Gospell anciently, retaine still, at least amongst Christians, their vertue for that effect. If then wee prooue that wee propose the same Gospell, those ancient miracles are ours. Let them admit vs then to this prooffe, in which if wee faile wee will confesse then, that they haue good reason to call vpon vs for miracles, yea & more then this, that wee were not to be beleued, though wee should doe very strange ones. For wee read, that the coming of Antechrist shall be with signes and wonders, but wee read not that they who oppose him shall worke miracles: so that if wee should make a trade of doing miracles, or as it were stage-shewes of them, this would make vs not more iustified, but suspected.



## CHAP: XXXVI.

*That the example of the first reformers fauoureth  
not schismatiques.*

**H**ere remaineth yet the fourth obiection, that it seemeth that this doctrine touching the true markes of diuine calling, to wit, *sufficiency*, & a *necessity* to imploy this *sufficiency*, fauour & encourage schisme. But wee tell them, that this cannot bee. For seeing that he who maketh a schisme hath no necessity to make it, this note agreeth not to a schismaticall teacher who in a tolerable estate of the Church, erecteth a Church apart, seeing that then he emploie his gifts, without necessity; for the beaten way lying open, what need hath he to betake himselfe to new cross-pathes? but this way being stopt vp to our predecessors, it followeth that they were driuen to a necessity, which presseth not schismatiques. Certainly there is no schisme where there is a iust occasion of separation, & an impossibility of proceeding otherwise, now we say, that such was the misery of the times of our predecessors, that they had iust reason to separate themselues, & that albeit they had beene unprouided of that outward Vocation which they had, yet it had beene impossible for them to proceede otherwise then they did. If they offer to deny this truth, wee offer to make it good, hither wee desire to be admitted, setting aside the prejudice: if wee faile in our prooffe, wee refuse not to be accounted schismatiques.

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CHAP:

## CHAP: XXXVII.

*In what sense wee yeeld that the Church of Rome hath  
the substance of true religion, and how shee  
ceaseth not for all that to be a false Church.*

**Y**Ea; but at least wee yeeld to them, that they haue Baptisme, that they haue the substance of Christian religion; from whence they conclude, that they cannot perish, & that wee who haue separated our selues from them, haue gone schismatically to worke. This argument they frame, from that confession which they thinke they haue extorted from vs, let vs see then what trueth & strength it may haue. First concerning *Baptisme*, they confesse that wee haue it, & that it may be amongst heretiques: Antiquity beleeued it, & wee beleue it with antiquity. They reiterate not the Baptisme administred by vs, wee reiterate not the Baptisme administred by them: this priuiledge aduantageh not vs against them, why should it aduantage them against vs? The true Circumcision was in the Church of the ten tribes, it was not for all that the true Church: an hereticall Church, shall haue Baptisme, & yet for all that not cease to be a false Church; not in respect of the Baptisme, but of her heresie: not in regard of that which is pure in her & of the Lords institution, but in regard of her rebellion against the Lord, & her owne impurity. That they haue Baptisme then wee graunt, but so wee say haue all heretiques



tiques, so the ten tribes after their apostacy receiued circumcision. this exception then is friuolous, when they pretend, that wee confesse, that they haue the *Baptisme*, & craftily dissemble that which wee adde, that they haue adulterated, & depraued it as much as in them lies. Concerning the *substance of Christian religion*, wee confesse that it is also amongst them, but not pure, nor separated, not only from chaffe and straw, that is, from *tolerable* abuses, but neither from the venome and poison of false doctrine. Now it is no schisme to forsake a Church wherein is the substance of religion, if it be accompanied with superstition, impiety and sacriledge, as gold and siluer in false coine are mingled with copper and tinne. It is true that the Church of Rome teacheth, *that there is one God, Father, Sonne, and holy Ghost, that for the redemption of mankind, the sonne hath taken to himselfe the nature of Man, and in it hath expiated our sinnes by his death, that he was buried, raised from the dead, taken vp into heauen, sitting at the right hand of God Almighty: That the holy Ghost sanctifieth vs, that there is a Church, a communion of Saints, a remission of sinnes, a resurrection of the flesh, and a life euermore lasting. That by faith wee must rely vpon the mercy of God, that by hope wee must expect the accomplishment of his promises, by charity loue him.* This is indeed the substance of Christian religion which continueth so farre as the doctrine, and outward Profession of it in the Church of Rome, in this respect wee haue not forsaken her, but these considerations make vs leaue her the title of a Church, to which soe

farre wee will alwaies be ioyned. But what is it that hath not beene added to corrupt this truth? what strange doctrines haue beene inuented to obscure it? What heresies? what Idolatry? what grosse sacriledge vent they vnder the protection of this Truth which they professe. These are the causes of our separation from them, if amongst them wee could haue enioyed the substance of true religion, without defiling vs with their superstition, wee had tarried with them still. But in these later times, after the Lord had lifted vp the Standart of his Gospell, and sounded with his Trumpet, *Come out of Babilon my people*, since the Angells haue flowne in the midst of heauen, carrying the cuerlasting Gospell, and crying with a lowd voice, *Blessed are they henceforth who dye in the Lord for they rest from their labours, and their works follow them*: not to runne to this standard, not to obey this summons, not to goe whither wee heare this inuiting voice call vs, in breife not to come out of *Babilon*, to goe vp to *Ierusalem*, is a rebellion against the liuing God, and a manifest contempt of his grace. Before *this*, the faithfull whom God had reserued to himselfe in the Captiuitie of *Babilon* as a residue of the election of grace, though they were not separated from the *superstitions*, yet they were from their *superstitiō*, their groanes, and sighs seruing in steed of protestations against it, because that the Lord had not yet opened them away by which to come out, nor as yet prepared them a place into which they might withdraw themselues. In a word the time preordained by God, to put an end to that miserable captiuitie was



was not yet come. As then it was not a sinne to tarry in Egypt before the Lord had sent Moses, or in Babilon before the seauenty yeares were expired; But God hauing sent Moses, hauing given liberty to his people to come out of Egypt, to come out of Babilon, to tarry there still had beene manifestly to testify a consent to the superstition of Egypt, and idolatry of Babilon: so before the Lord had sounded vs a loud summons with his trumpet, *Come out of Babilon my people*, he sustained and supported his people in the midst of Babilon; it was not at that time a *sinne*, but a *Captiuitie* to abide in it. But for any to abide, or linger in it, after the publishing of this summons, it is a sure testimony, that they liue not in it vnwillingly, but with delight, and that, at least outwardly, they partake of her sinnes, and so may iustly partake of her plagues. Now to demand, why God caused not this trumpet to be sounded sooner, is to dispute against him; it were to bring back those ancient questions propounded to the primitive Christians, why the Lord Iesus had not brought the light of the Gospell sooner into the Church, to which St. Paul clearly answereth, when he teacheth, that the fullnesse of time was not yet come. Why the Lord called not the Gentils sooner vnto his knowledge? to which the same Apostle answereth noe more, then that God hauing winked at the time of Ignorance, now warneth every man to repent. He hath the times and seasons in his owne disposing.

A&amp;T. 17.30.

It often falleth out, that they who cannot goe out of an infectious citty tarry in it, and are safe, but for all

that, they that haue opportunitie to goe out of it, will not take example from them to tarry in it. The shepheard will lead his sheepe into pastures where are noxious hearbs, rather then he will suffer them to be famished: but if he haue the opportunity of leading them elsewhere, where no danger is to be feared, the good lucke that God gaue him, of preserving them in an vnwholsome pasture, shall not dissuade him from taking of them out of that, to put them into a better. That which the shepheard doth to his sheepe, we are to doe to our selues: so long as there was presented vnto vs no other place of pasturage, then the Romane Church, for want of a better, wee were compelled to make vse of that. But the Lord hauing graciously provided vs a better, miserable are we if we leaue not that, and betake our selues to this. In the time of a famine men liue pinchingly and wretchedly, but the dearth being past, and plenty restored, hee that will not take the benefit of it, deserueth to be starued to death. Let this consideration then serue for the solution of the difficultie aboue proposed.

#### CHAP. XXXVIII.

*That there is nothing which deserveth to be admired in the life of the Monkes of the Romish Church.*



Ow it remaineth, that wee examine their last preiudice. They haue amongst them a swarme of religious creatures of both sexes, who preferre povertie before wealth, seuerity



rity of discipline before the tender delicacy of pleasures, humility and contempt of the world, before the greatnesse and pompe of it : who being sequestred from the turmoiles, and tumults of secular affairs live here on earth, like Angells in heauen. Who deny nature that which she exacteth of them, macerate their flesh and tame it in such an austere manner, that it serueth the soule no longer but for a sheath, or case, Snatched vp already to heauen in affection and contemplation, and not carrying here belowe, but after the fashion of Angels during their sojournement on earth. Or if there be any thing else which may set it forth more admirably, its all (say they) to be found in the angelicall, and heauenly life of Monkes and Nunnes.

Soe Mountebanks extoll the vertue of their drugges, affirming them to be nothing, but *Elixers, balmes, & antidotes* even against death itselfe. Now the confident boldnesse, the smooth behauiour, and eloquent prating of the Mountebanke, hath this faculty to make the praises of his druggs pausible and receivable to the simple, and dimme sighted Vulgar. But experience confuteth them, discovering at last the impudent knaury of these cosening quacksaluers. Soe the Turkes vaunt of their religious folke, of the sanctity, austerity and extraordinary devotion which seemingly shineth in their whole conuersation. Let vs heare not a Turke, but <sup>a</sup> a Christian, a Monke by profession, <sup>a. Septem ca-</sup> who had familiarly resorted to them, and obserued <sup>strem de morib.</sup> <sup>& relig. Turc.</sup> their fashions, who hath described their superstition, <sup>14.</sup> a witnesse, not to be suspected in this point. *Some of*  
*them*

them (saith he) shew an exceeding great patience, we are  
 noe habit, goe naked, not couering any thing but their  
 priuities: of so great perfectiō that they are impassible,  
 testifying their patience by brand markes made by  
 burning, by scarres made by launcing: some of the eate,  
 and drinke very seldome, others altogether forbear  
 both; some are so poore, that it's said, they thinke not at  
 all on earthly matters: others neuer speake, and pur-  
 posely auoid the company of men, least they should be  
 urged to speake, one of which sort I saw, not without  
 admiration. Others haue the gifts of vision, others of  
 reuelation: some haue raptures and supernaturall ex-  
 tases, or traunces. And by this meanes, there is no  
 man amongst them which acquireth not some spiri-  
 tuall skill and experience, and according to the diuer-  
 sity of this skill which they professe: they are distingui-  
 shed by their habits, and manner of being. If there  
 be seene any amongst them wearing feathers on their  
 heads, this noteth that they are giuen to meditations  
 and reuelations. If any of them weare a patcht habit,  
 this is a signe of their pouerty. They which weare  
 rings in their eares shew by this that they are sub-  
 missiue in spirit for the frequency of their raptures.  
 If they weare chaines about their neckes and armes,  
 this testifieth the violence and vehemence of their  
 raptures: some of them liue sequestred, others associa-  
 ted: some liue solitary in forrests and desarts, others  
 in citties vsing hospitality. Where may these be para-  
 lelled? who can produce any thing outwardly at least,  
 & in shew, so holie and austere amongst the Christian  
 Monkes.

What



What could they answer here, if the Turkes should goe to outbraue them after this fashion, vsing the same pretence against them, which they vse against vs? will they say, that this sanctitie is but hypocrisie, that this austeritie is but savage barbarousnesse? (as indeede it is no better.) But this is our defence against them, when they goe about to oppresse vs with the preiudice drawne from the consideration of their Monkish holinesse and austeritie. What great matter haue you (say wee) in this respect, which those barbarous miscreants the Turkes haue not? nay, which is more what haue yee wherein you are not by them exceeded? will they answer vs heere, that they haue the Christian faith and Religion? But so wee shall haue vnmasked them of this preiudice, so wee shall force them to come to the triall of doctrine. The monkish life shall not iustifie the religion of the Romish Church, but they must goe quite backward, and iustifie the Monkish life by that religion from whence it borroweth its worth and dignity. So wee shall haue fetcht backe the disputation to its true point, to the examination of the truth; thrusting aside that *by-consideration*, which advantageth the cause of the Turkes, as much as it disaduantageth ours.

But let vs draw a little nearer, to this seeming sanctity and austeritie: let vs looke stedfastly vpon it, and see whether it were not painting which deluded our view, whil' st wee stood farther off? whether it be not a cunningly contriued outside, adorning an vgly and prodigious inside. First of all, what kind of pouerty may wee imagine this to be, where no man is in

trouble or anxiety to procure himselfe, wherewith to cloath himselfe against the cold, couer himselfe against the heat, replenish himselfe against hunger, to refresh himselfe against thirst, to physicke himselfe against sicknesse? may this be tearmed pouerty without mocking both God and man? If this be pouerty, what is abundance? Nay (say they) but these goods are possessed without appropriation: no man hath any thing to himselfe; be it so, doe they therefore enioy the any whit the lesse. Enioy wee not all the sunne the glorious lamp of the world? enioy wee not light in common, and without diuision? What? are wee therefore poore, destitute of light, or rich, abounding with it? what shall wee say of the aire, and water? are wee in penury of these elements, because wee haue not them enclosed vnto our selues, because wee enioy them in common? Monkish pouerty then is *nominal* pouerty, but *reall* abundance.

But their discipline is rigid and seuerer! here wee call the world to witnesse, yea wee appeale vnto themselves in this point. Wee will not rub vp the ancient reproches of their gluttony, drunkennesse, whoredome, adultery, sodomie. But let the world iudge, let them speake themselves, whether they obserue this austere discipline? whether those ruddie cheekes, those white fleshie hands, those liuely sparkling eyes, that spritfull vigor of the whole body, testifie a rigorous imaceratio & taming of the flesh, or whether that iollie plight be not rather an effect of ease, mirth, good cheere, and a compleat entertainment of nature? Yet (forsooth) we must beleeue, that they (*poore hearts*)



*hearts*) fast extreame, that they lash themselves vn-  
 mercifully, that they lye vpon the bare, cold, hard  
 ground, that they grate their skinnes with sackcloth.  
 And questionlesse some few of them doe that, which  
 they all professe to doe: But what a great peece of  
 worke is it, if custome at first allayes, at length quite  
 steales away the sense of these miseries. There is an  
 excellent discourse to this purpose, & well worth the  
 observation in the worke which Chrysostome hath left Chrys. ad ier. 10. 11. edit. 1540.  
*de sacerdotio*, that is (in the language of our times) of 107. 5. edit. 1540.  
 the office of a Bishop. Where he making a compari-  
 son betweene the reall vexations in that office, and  
 these seeming tortures in the monkish life (which wee  
 deny not to haue beene *in respect*, in his time, but  
 many waies differing from this in our time) he telleth  
 vs, that it is to be seene by experience that there are  
 many who without any paine or discontent, make  
 a shift with very poore fare and very hard lodging;  
*Principally* such as being of a kind of rough course  
 nature haue alwaies beene brought vp so: but not  
*onely* such, in as much as a good able *constitution* of  
 body, and *custome*, soften and sweeten the roughnesse  
 and harshnesse of these extremities, euen to those  
 who formerly haue beene more daintily brought vp.

Surely, so it is. Those who are of a more tender  
 and crasie constitution, faint vnder these *austerities*,  
 and either lose their liues amongst them, or else retire  
 out of them by a dispensation: those of a stronger, and  
 and more solide, tough complexion, not one-  
 ly goe through stich with them, and make them  
 tolerable, but in the end find them not onely easie,

but which is more delightfome. It's a matter to be wondred at, that no man bestowes an admiration vpon the patience of the galley slaues, which is so great: that they sing in the midst of their greivous toyle, so voluntary that they oftentimes refuse their libertie, and chuse to tarry in the gallies: whereas to see a lazy fellow well couered, to shew his naked feete vpon condition of warming them when he listeth, all are amazed, as if this were some extraordinary exploit quite surpassing humane strength. Wee daily see poore, drudging laborours toile, and sweat, and with painefull sighes keepe time as it were to their worke: wee see them with a greedy, glad appetite deuoure course bread, nourishing themselves with such victual's, as wee would hardly vouch safe to touch: in a word, wee see them in appearance even to kill themselves with irkesome labour; yet no man wonders at it, no man pitties them, because wee all know, that custome hath dulled and blunted in them the sense & apprehension of wearisomenesse and paine. What then doe wee wonder at? What extraordinary matter is there to be obserued, in the patience of the Monkes, that they must needs be so much admired? Is it because from their labour, their ariseth no profit or commodity to their neighbour? Whereas by the paines of drudging laborours, and toyling mariners, the life of man is comforted, the society of men is upheld and maintained? What then? shall wee admire a labour in vaine, an vnprofitable, fruitlesse toyle, and disesteeme that, which is not onely profitable but also necessary. But by their austerity, they testifie their  
patience.



patience, very likely; why doe they not till the earth then? why row they not in the galleys? is not there an ample subiect enough for thē to shew their patience, and to doe some seruice to the world beside into the bargaine, were it but in putting themselves into the place of many poore slaues whose naturall infirmities make their seruitude insupportable? Or if that be too much, haue they not a fit opportunity to tame the flesh, in the Vineyards of the next neighbours to their Couents, in the fields at haruest time, at the presse in time of vintage, by this meanes both to ease the poore day-laborers, and to make some recompence for those almes which they get so easily by begging? This would be both to subdue the flesh, and profit the world both together. That other discipline so much talked of, may be iustly suspected, because it hath no regard to the profit of another. He who may with the same paines, tame his flesh, and serue his country is vngratefull, and vncharitable, if being able to vndertake this course, he neglecteth it. But the truth is, that they refuse not this kind of exercise, but onely because it is lesse pleasant then their owne.

## CHAP. XXXIX.

*A resolution of certaine doubts, which may be framed concerning some things in the precedent Chapter.*



Vt it will be said, that the labour of secular men is not voluntary. Why so? Why is it lesse voluntary then that of the Monkes? Is it because they cannot exempt them-

selues from it when they list? Why this (I trow) is the Monkes case to. Or is it because they are forced to follow that hard kind of life, whereas the Monkes bound themselves to it with vowes voluntarily made. Surely there is no difference betweene the y<sup>e</sup>t, in this respect. Despairing discontents, melancholicke dumps, the feare of parents, the hard dealing of kindred, the simplicitie of youth, the desire of avoiding some disgrace, or trouble which is like to come vpon vs if we tarry abroad in the world, are vsually the first motiues, and which giue the first impressions to them who aspire to the Monkish life. When these considerations haue once staggered vs, and set vs a wavering, it is an easie matter afterwards to perswade our selues, that that course of life to which we are now addicted (bee it what it will) is the most compendious path to perfection, and the ready way to Paradise. But after that men are once entred into it, and haue engaged themselves in it, then some come to discouer the vnhappinesse of their choice, they besoole themselves at leisure, perceiving those places to be but vncouth prisons within, which while they beheld them without, seemed princely palaces. But now it is too late; they are fast enough in the stockes, and fetters, bolts, barres, double gates, the Goaler and Keepers take away all hope of getting out. So the fishes which toss & tumble within the nets, seeme to play and sport to the others which behold them without. But the desire of being partakers of that sport, hauing once allured them in, they quickly perceiue what is become of them.

But




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But some man will say, if it be so, how commeth it to passe, that we heare none of them complaine, that we perceiue not any of these votaries, by sighs and moanes, to discouer their repentance and dislike of their profession. Surely it is, because no man proclaimeth his owne folly, but every one is most carefull to hide it, especially when it is remediable. He who hath beene vnfortunately married, will not discover the inconveniences which he findeth in his marriage, if hee can possibly cover them, because it cannot bee done without some shame and disgrace. Discontents of this kinde, doe not evaporate by exposing them to the winde. To this sort of vnfortunate weights, there remaines no comfort, but only to procure their miseries a reputation of not being. So merchants willingly dissemble their losses, especially those which come from their owne rashnesse and indiscretion. So the Divells who are comforted, if they draw many to hell vse not to tell how hot it is there.

## CHAP. XL.

*That the profession of Monkes is not a note of true humilitie, and that their life hath nothing Angelicall in it.*

 E see then, what kinde of povertie the povertie of Monks is: what kinde of austeritie their austeritie is, hauing nothing admirable in them, nothing which may prejudice their opposites in a matter of so great importance. as

is religion, seeing there is nothing extraordinary in them, nothing which is not common in the ordinary course of life, nothing which may not bee both parallel'd, and transcended in the most horrible superstitions.

But peradventure they are humble, contemning the world? But whence should that be coniectured? Is it from their povertie, or from the meanness of their apparell, or from their savage kinde of life quite estranged from humane civilitie? This coniecture indeed might haue some colour and probabilitie, if their povertie (such as it is,) their habit & their strange course of life made them contemptible and despicable to the world. But povertie, baseness of apparell, and stoicall incivilitie which make any other person contemptible, adorne a Monke, and make him honorable. Abundance of wealth, bravery in apparell, fashionable carriage are not honourable in the world, but onely because they make him to be honoured who hath them. But if *baseness* procure respect and applause, it's pride to seeme contemptible, and ambition to affect baseness. He spake not like a foole, who told the Cynick Philosopher, that he saw his pride through the holes of his cloake, because he was so poorely clad, that he might be the more respected. There was not anciently any sort of men so proud as that sect of Philosophers, with their long beards, coarse cloakes, beggerly scrips, bare feet, like to our Capuchins now a daies. The Gentry, and common people of those times with a kinde of emulation, outvyed one another in a superstitious respect to that *Idol* of gravity, that deceitfull



ceitfull outside of humilitie, which inwrapped a prouder heart then the royall robe of *Alexander*. True humilitie is seated in the heart, and in the inmost closet of the soule: shee is not commended by any thing which may bee counterfeited: shee is discerned as well vnder the robes of *David*, as vnder the rags of *Lazarus*. But some will say, that the Monkes would bee more respected then they are, if they were not Monks. Let vs see how true this is; what should we thinke of those heauie, blockish spirits thrust into a Monastery by their kindred, because of their vnfitnessse for any thing else, that they might not serue for a reproach to the family of which they are descended: is it likely these creatures would bee more respected not being Monkes? What should we thinke of those poore fellows, which if they were out of the Covent, would hardly finde wherewith to sustaine nature, vnlesse they got it by their fingers ends at some base occupation? Would these be more respected? Lastly, what should we thinke of those more sublimated wits, and soaring spirits amongst them, to whom the Monastery is instead of a Galerie through which they may walke to a Bishopricke, thence climbe to a Cardinalship, and thence oftentimes iump into the Papall throne? Would these haue fared better out of the Monastery? Suppose all them hit not this marke, could they haue aymed better at it out of the Couent? It was a Pope who before he came to this dignity, vsed out of his austeritie a net instead of a bed, and now seeing the world to wonder at the change which he had made of his net bed into a fether bed, answered, that *he had caught his*

*fish*. The Monkish profession serues now adaies to heighthen & adorne the lustre of learning, eloquence, and the like good parts, as shadowes in a picture grace the other colours. *Mantuan* amongst the Poets, was but the more esteemed because hee was a Monke. Hath *Onuphris* beene any whit the lesse admired by his own, or lesse esteemed of by the learned? *Aquinas*, and *Scotus*, haue they not beene so much the more renowned because they were Monkes?

The glory, and applause which *Monsieur du Bou-chage* hath gotten by his Monasticke profession, haue they not equalled all the honour which he could expect from Martiall feats? Those actions cannot bee true notes of humilitie wherein one sows a small honour, for an assured haruest of a greater: but those wherein a man debaseth and deiecteth himselfe, expecting no advancement or preferment but in heauen. The praise also of this humilitie is not of men, but from God, who seeth it in secret and rewardeth it openly. Let it be proued vnto vs then, that the Monks contemne honour, and we will beleue that they contemne the world. It is not to tread the world vnder foot, not to plead at barre, not to sit in the chaire of state, not to beare armes, not to serue ones King and country, to liue in idlenesse according to the precepts of Epicurus: but not solicitously to ayme at, not to affect that honour which is wont to accompany all these professions. The Monkish profession cannot bring a testimoniall of such a contempt of the world; yea on the contrary, it betrayes a great loue of it, seeing it is the most certaine and easie way to that honour



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nour which other men purchase with so much sweat and anxiety. Finally they tell vs, that the Monkish life is Angelicall, but I would willingly know wherefore: Doe the Angells vse to be idle during their abode vpon earth? Yea are they not *all ministring spirits sent forth to minister for them who shall be heires of salvation.* Are they not busie for the preservation of men? But these Angel-Monkes, what doe they? It will bee said, they spend much time in prayer; yea, *they deuoure widdowes houses, under the pretence of their long prayers,* as anciently did the Scribes & Pharises. To pray to God, and to serue the world, are these matters which cannot stand together? The Patriarchs, Prophets, & Apostles did not they pray? And yet did they not labour day and night for the setting forward of the salvation of men? Questionlesse, their charity is cold and hypocriticall who being able to doe more, spend it only in prayers; iustly deseruing, that their prayers should redescend vpon their owne heads turned into curses.

## CHAP. XLI.

*That the profession of Monkes is contrary  
to true pietie.*

**B**Ehold now what that so much admired pouerty of Monkes is come to, their humilitie, their so highly esteemed imitation of Angells. But if we will but take the paines to acquaint our selues a little better with the mysteries

of this profession, we shall perceiue it to be quite contrary to true pietie, that it dishonoureth & turneth it vpside downe: and lastly, that the issue of it is to make a man a *theefe*, a *whoremonger*, a *proud Pharisee*.

First of all, *theft* is manifest and notorious in it. For the profession of Monkes bindeth them not to giue any thing to another, it hindreth the sonne from succouring the father, the daughter from relieuing the necessities of the mother, the rich from possessing that with which they might comfort the poore, the wise-man from taking care of the weale-publike; the valiant man from defending his countrie, the lawes, and religion by his valour, yea it hindereth the Divine frō preaching: for if some amongst them doe preach, it is not as they are Monkes; That license was anciently granted them in the forme of a dispensation. In *S<sup>t</sup> Hieromes* time the office of Monks was not to *preach*, but to *weepe*. To imploy ones selfe in 'preaching is to bid the Monkish life *farewell*, & to renounce it in this respect. And if every Monke should imploy his gift and talent, as doe the small number of those amongst them which preach, the Monasteries would remaine emptie, and these Monks would be no longer Monks, but *secular* men conversing in the world and busying themselves for the common good of it, every one according to his abilitie, every man in his ranke & station, one in pleading the cause of the Orphane: another in applying convenient remedies for the prevention, or expulsion of diseases: another in distributing almes out of his abundance: one in the exercise of one calling, another in another. But the Monkes  
by



by their vowes quite disenable themselves for the performance of these offices. Some ancient lawes punished certaine cowards, which that they might not be pressed for the warre, got their thumbs cut off, not only for hauing vsed an inhumane cruelty towards themselves, but also for hauing cosened the Commonwealth of its due. They then make themselves culpable after the same manner, who wittingly deprive themselves of those meanes, by which they might giue a helping hand for the reliefe of the common necessities of mans life. We are not placed in this life, neither abide we in this world for our selues only, but for others also, every man for his neighbour. It is the law of nature, it's the law of God, it's the precept of the Gospell, *that we should doe good to all, and especially to those of the household of faith.* He then who purposely maketh himselfe vnprofitable, willingly violateth this law, shewing himselfe unnaturall, rebellious against God, full of selfe-loue, seeking that which is his owne, and not the Lord Iesus, any farther then the lips and outward profession.

But which is yet more intolerable, they make themselves not only vnprofitable, but also burdensome; they liue vpon other mens labours, they deprive those who are poore indeed of their reliefe, intercepting that which might and ought to be giuen them. They think it a more blessed thing to receiue, then to giue quite contrary to the iudgement of our Saviour. They labour not, and yet they thinke themselves worthie to liue and be maintained, notwithstanding the speech of the Apostle, *he which worketh not, let him not eat.*

They say that their prayers are their taskes, & their oraisons their businesse. But St *Austin* in his booke *de opere Monach*: where he hath taken vpon him to proue that every Monke which liues vpon almes and gifts is guiltie of theft, hath amply refuted these flim-flamms: shewing that the spirituall service of God, doth not hinder vs *from*, but incourage vs *to* labour. The Grecians account him not a true Monke, who is chargeable to others. The Abyssin Monkes follow the same law. And indeed though the Monkish profession be ancient enough in the Church, yet the idlenesse of Monks, and their begging is but new. In St *Austens* time some beganne in fauour of them to alleage the example of the birds of the fields, of whom the Lord saith that they neither sow nor reap. But that good father answereth them as they deserued, telling them that hee was of opinion that they might goe as the birds doe, to feed themselves in the fields, without bringing any thing home with them, and that it would bee good if they had wings, that they might be affrighted away like stares [birds] & not be apprehended as theeves.

*Aug. de oper.  
Monach. c. 26.*

Concerning the second point, the Monkish life doth not quench, but nourish, doth not cast water but oyle vpon the fire of concupiscence. An honest liberty of marrying, when one will, if a man be not altogether gracelesse, easily spends and exhales this passion, and suffereth it not to breake out into flames; whereas the constraint by vow, taketh away all hopes of vent, and shutteth it vp within vs. There is no man lesse troubled with hunger, then he who hopes that he may eat whē he pleaseth, he who despaireth of it, betaketh himselfe

to



to his owne flesh, and as the Prophet speaketh, eateth even his owne arme. Now this is not spoken with a purpose to discouer the secrets of the Couent, but only to giue a secret glaunce at that which all the world knoweth of it.

But what? Can their fastings, and scourgings afford them no remedy? Yes if they would in due proportion fast continually, if they would fast simply and absolutely; otherwise for him which hath not the gift of continence to fast by starts, and lash himselfe by fits, this is but to stirre his disease instead of remouing it, and to anger his sore, instead of healing it? There are diseases which are nourished by gentle, lenitiue remedies. The *anodins* (such medicines as cast the sicke into a sleep) take away the paine for a time: but they either kill the persō out right, or else the paine returneth with the greater violence, as if it had gone backward for a time, that it might come forward with a doubled furie. Witnesse St Hierome himselfe, *my countenance* Hieron. ad Eust. de custod. Virg. tom. 2. (saith he) *was wan by reason of my fasting, and my flesh, was dead before my selfe, and yet my spirit boyled with in me with the heat of my desires.* Did so holy and deuout a man out of I knowe not what humilitie publicly divulge so base and scandalous a lye of himselfe? No, no. He spake the truth, and thereby (how highly soeuer he hath extolled virginie) vnwittingly confesseth, that for concupiscence which is not moderated by the gift and particular grace of continence, there remaineth only that remedy set downe by the Apostle, *that for avoiding fornication, every man should haue his owne wife, and every woman her owne husband.*

True

Ignat. in epist.

ad Philadelph.

vid exerc. 3.

Vedel. cap. 12.

True virginity is radically in the soule, if it bee not there principally, it cannot be in the body, and if it be there, it will transfuse it selfe thence into the body, whether it be in wedlocke, or in a single life. Imagine we that St Peter married (as the most ancient testifie of him) was lesse acceptable to God, then St Paul vnmarried? God measureth not men but by piety, where he findeth that equall, he is equally pleased with it, be it in married, or vnmarried persons.

Mat. 19. 10.

21. 12.

1 Cor. 7. 7.

What then? shall the single life haue no prerogative? Yes questionlesse, if it conduce more to piety, then marriage; but if it faile in this point it's much inferiour to marriage. Now it alwaies fayleth of that in them who haue not the gift of it. *There are some* (saith our Savionr) *which make themselves Eunuches for the kingdome of heaven; but all men cannot receive this saying, save they to whom it is given.* Which is clearely expounded vnto vs by St Paul, telling vs that he could wish indeed, that all had the gift of continence as well as he, but that every man hath his proper gift, one in one kinde, another in another. To him then, who hath received this gift after the same maner as St Paul had received it, his single life doubtlesse will be farre more advantagious then marriage, because that to him who is thus qualified, virginity is a helpe for piety, marriage would bee but an incumbrance. But to him who hath not received that gift in that manner, his single life would be but a snare and a trap: for by reason of his single life he would burne, & the Apostle tells vs that *it is better to marry, then to burne.* As then marriage serues but for an hindrance and



and disturbance to him, who hath the gift that St. Paul had, to wit, the gift of continence: so the single life serueth but for an encumbrance and temptation, the danger of which is vnavoidable, and deadly, to him who hath not receiued the gift of containing himselfe. Wee worthily esteeme of the single life of those whome God calleth to it, but wee say that no man is called vnto it, who is forced to burne in it.

Wherefore then (say they) see wee not this single life more common amongst you? Heere wee could tell them, that they should dispute against our doctrine, not against our manners; that faults in manners ought not to be thrust vpon the doctrine, if the doctrine condemneth the; that our doctrine approueth not their doings, who being able to containe themselves are married, vnlesse they are driuen vnto it by some other vrgent necessity. But wee will answere directly, that the gift continence being rare wee are not to wonder if the single life which presupposeth this gift be lesse frequent, but rather to admire the wisdom of the Apostle, who hauing set before vs the conueniences of a single life and the inconueniences of mariage, professeth that it is not to *ensnare* vs. Now if wee are not fitly qualified for a single life, it is vndoubtedly to ensnare our selues, if wee chuse rather to burne in a single life, then to *quench* the fire by marriage. The thousands, and wee dare say millions of Martyrs both in the Primitive Church, and in our owne times, giue a sufficient testimonie that wee entertaine and embrace not marriage, but so farre as it fitteth vs for

our calling. In how base and despitefull a manner  
 fouer men calumniate it, which of our Martyrs was  
 ever held back by the consideration of the sweetnesse  
 of his marriage, by the naturall affection towards his  
 children, by the cares of the world, from sealing the  
 Gospell with his blood? They might all haue liued,  
 and many of them might haue liued in all outward  
 content, either for honours or pleasures, yet notwith-  
 standing all this, they preferred death before life, tor-  
 ments before pleasures, the ignominy & shame, be-  
 fore the honour and applause of the world. Let our  
 enemies be our Iudges, is not such a kind of death  
 more admirable then the single life of Monkes? is it  
 not a sure token of a more magnanimous spirit, of a  
 more feruent zeale, of a more fixed hope, of a more  
 vehement loue, of a more liuely faith, the single life  
 of these Votaries; vnchast for the most part, and chaste  
 onely by constraint. But let us returne to our purpose.  
 As the Monkish life tends to make him who addicteeth  
 himselfe to it, a *theefe* and a *whoremonger*, vnlesse he  
 hath receiued the gift requisite for a single life: so in  
 the third place, it is a thing which puffeth a man vp  
 with a wonderfull presumption of himselfe. I know  
 the Monkes make great profession of humility, but  
 how can he be humble who thinketh himselfe able,  
 who vndertaketh to merite, and beleeueth that he  
 doth merite? True humility is for a man to thinke  
 himselfe vnworthy, to so much as looke vp vnto  
 heauen: these Votaries presume to merite it.

Moreouer true humility is for vs to thinke that  
 when wee haue done all, wee are but vnprofitable ser-  
 uants;




uants; these Monkish Saints, belecue that they doe workes of supererogation, and that they merit for others also. What pride is this, or what blasphemie? God himselfe commandeth vs to loue him with all our heart, with all our mind, with all our strength: They make profession of doing a great deale more then he commandeth vs.

In what *mood* soeuer God speaketh, it is *imperative*, after what fashion soeuer he speaketh, he cannot but command: see in the meane time the monstrous pride of these Monkes: There are (say they) some counsells which God giueth, to obey which man is not bound vnlesse himselfe please, his owne vow alone bindeth him to obedience. Who can in conscience thinke thus of the Counsells of God without a proud exaltation of himselfe against him? was this the ayme of the Lord? is this the fruit of his familiar mildnesse? when he commands in counselling, and counsells in commanding, deales he so courteously with vs to the end that man should mistake him for his companion? that he should misconstrue his commandements, and allow them onely the *faint emphasis* of counsells which a friend giues to a friend without any strongertie of obseruing the. The entreaties of our superiours are commandes, if wee either speake, or thinke of them otherwise, wee cease in effect to acknowledge them for our Superiours, we proudly exalt our selues against them. And what may wee then thinke of these professors of humility, who allow not God that in matter of religion, which they owe to men in matter of ciuility. Questionlesse this

proueth them not onely proud, but also both sacrilegious and blasphemous persons.

These things being so, how commeth it to passe, that such grosse impiety should serue for a pretence to iustify that religion, of the which it maketh professiō? Yea seing that it is so farre frō being what it seemed to be at the first view, that it is indeede the quite contrary, as wee suppose wee haue proued, let it serue rather to accuse, yea to condemne that religion, of which it's said to be the excellency and perfection.

*The Conclusion.*

 E haue at length examined in order, all those preiudices and pretences which they of the Romish Church haue inuented, to hinder our caule from being throughly & exactly examined. It was the onely scope of this treatise to shew that all those allegations 1 of the *Magnificence* 2 *Vnity*, 3 *Antiquity*, 4 *Stability*, 5 *Continuatiō* 6 *Succeſſion*, 7 *the substance of truth*, 8 *the holinesse* pretended to be in the Church of Rome, are but friuolous pretences, deuised to hinder an exquisite and solide enquirie of the *truth*. If wee haue attained to this scope, its all wee could desire: the indifferent Reader shall iudge of it. For my owne part, it sufficeth me that my conscience beareth me witnesse, that I haue procee ded in it without *vainglory*, without *stomack*, in all sincerity, as speaking rather before God, then before men. This maketh me hope for his blessing vpon my paines so much the more, as he is iealous of his truth,

at



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at the clearing of which I haue wholly aimed. Wherefore I humbly entreat him, by his spirit, to supply all my defects, and notwithstanding my infirmities, not to faile to accomplish his power by weake meanes, whether it be in confirming those, whome he hath already called to the communion of his grace, or whether it be in awaking others out of their security, to the end that they may seeke his truth, and in seeking it may find it, and in it euerlasting life through *Iesus Christ our Lord*, to whom with the Father, & the Holie Spirit be honour and glory eternally,  
Amen.

**FINIS**

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## Faults escaped in some copies.

**P** Ag. 9. lin. 18. for brane, read, some brane. Pag. 8. line 21. for superstition, superstition florished. P. 11. lin. 29. for accompany, for the most part accompany. 28. 17. for won, wondred. 31. 27. for liberally, literally. 132. 1. for being true, being no true Pag. 108. referre the citation out of Cyricenus to that which followeth about Hosius. and at v read Athanas. 2. Apol. Divers other petty faults there are, such as cannot wrong an intelligent Reader.

